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THE ENGLISH COLLEGE AT EU—1582-1592

By

FRÉDÉRIC FABRE*

There is no need to apologize for presenting in an American historical review a more detailed account than hitherto has been given of the fortunes of the English College at Eu. Although hardly noticeable at first sight, the connection with the United States, somewhat indirect and remote, will appear more clearly when one realizes that the College of St. Omer which was the continuation of the College of Eu came to be largely concerned with the spread of Catholicism in the eastern section of North America, especially Maryland. The learned and respected founder of this REVIEW pointed out how interesting it would be to know—when a complete history of the English College at St. Omer is written—what part St. Omer played in the education of American boys before the foundation of colleges in the United States. Going into detail, he added, "It may be mentioned that Maryland was originally in great measure a Saint-Omer's mission, and that the first two Archbishops who ruled the See of Baltimore, John Carroll and Leonard Neale, were alumni of the College."[1]

The foundation of an English College at Eu in 1582, thanks to the efforts and foresight of Father Robert Persons, was intimately bound up with political schemes which aimed at the restoration of

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1 Peter Guilday, *The English Catholic Refugees on the Continent, 1558-1795* (London and New York, 1914), p. 144.

Catholicism in England. When, in accordance with the orders of Everard Mercurian, the general of the Society of Jesus, he entered upon a new apostolic career on English soil and took the lead in that missionary effort of 1580-1581 which has about it an epic flavor and appeared at one time triumphant, despite the drastic counter-measures of the government of Queen Elizabeth, he came to realize that Scotland offered a unique opportunity for bringing about the success of the Counter Reformation. Despite the disadvantages arising from the imprisonment of Mary Stuart, he had become convinced that Scotland was the weak point in the government's armor. After Edmund Campion's capture he was particularly sought out and, hard pressed on all sides, he was obliged to leave England. On his return to France, he had explained the situation in a letter from Rouen written on August 24, 1581, to Claudius Aquaviva who had succeeded Mercurian as general. "Now," he said, "Scotland is our chief hope; for upon her depends not only the conversion of England, but also that of all the Northern parts of Europe."[2] Hopes were entertained that Mary Stuart's son might be persuaded to embrace Catholicism should the present circumstances be immediately turned to account. This opinion, by the way, did not originate with Persons, nor was it exclusively his own. More than a year before, Anselmo Dandini, the nuncio in Paris, in a letter of March 16, 1580, had informed Pope Gregory XIII of a visit he had received from a Scottish Jesuit. According to the latter, a levy of 6,000 men would be enough to overthrow Morton, the Regent, silence the reformers, and ensure the triumph of the Catholic party. Afterwards the young king, still malleable, could be reconciled without difficulty to the faith of his ancestors. This object, he said, could easily be achieved should the Pope give the money for the soldiers' pay and "repose trust in the brother of another Scottish Jesuit, a good catholic and a good soldier, of noble extraction and most influential," who was very likely the Earl of Huntly.[3] The views of Persons were favorably received

[2] Printed in Henricus Morus, S.J., *Historia missionis anglicanae societatis Jesu ab anno salutis 1580 ad 1619* . . . (Audomari, 1660), p. 115. "Nam maxima spei nostrae pars in Scotia est, à qua etiam dependet non solum Angliae, verum etiam aliarum septentrionis partium conversio."

[3] Anselmo Dandidi to the Cardinal of Como. Bibliothèque Nationale, MS Italien 1675, f° 236vo. The letter being unedited, we quote the most important lines: "Son venuto à caso in discorso delle cose di Scotia con un P're Gesuita di quel paese, il quale c'o molto buon zelo mi diceva che é cosi facil cosa d'aiu-

by Aquaviva and a mission of Scottish fathers was created for the realm of the Stuarts. On December 23, 1581, Fathers Edmund Hay and William Creytton were appointed to go to Scotland.[4] Meanwhile Father Persons had been in touch in Paris with William Allen, President of the English College at Reims, and with the Archbishop of Glasgow, the ambassador of Mary Stuart in France. At the beginning of 1582 he went to Eu accompanied by Creytton, who was about to leave for Scotland, and there he had his first meeting with the Duke of Guise.[5] The three interlocutors conferred about the situation in Scotland and the best means of promoting Catholicism there. It must be added that the cause of Catholicism was closely linked with the deliverance of Mary Stuart who, as a cousin of the Duke of Guise, belonged to his princely family.

In April, 1582, Father Creytton came back from his mission in Scotland. He had found a very hopeful situation and the people seemed ready for conversion. The regent Morton had been beheaded on June 2, 1581. His successor, Esmé Stuart, previously known under the name of M. d'Aubigny—who had been sent by the court of France in 1578 to the son of Mary Stuart with instructions from the house of Guise—had now won great credit at the court. He had become the favorite of King James VI, who had made him an earl and entrusted him with the keeping of Dumbarton Castle. This was, indeed, bad news for Queen Elizabeth, who was kept informed by her envoy at the Scottish court. For her the position was deteriorating day by day. She learned that Mr. James Cheyne, the president of a Scots' college newly started in Paris, had arrived from France. It was "written that Allen the divine and other rebels in England

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tarle et ridurle, come é pericoloso il differire di farlo, che in quel caso puó perdersene la speranza affatto. Il modo dice che saria facile se N.S^re volesse fidersi d'un fre'llo d'un' altro Gesuita Scozese buon Cat^co et soldato, che é nobile, et hà gran parte, et gran seguito di quelli che odiano quel Mortun che governa. . . ." Di Parigi a 16 de Marzo 1580.

[4] *Catholic Record Society Publications* (London, 1906), II, 30, footnote by John H. Pollen quoting correspondence in the Archives of the Jesuit Generalate.

[5] *Ibid.*, II, 30-31. In April, 1582, "Father Critton . . . brought answer from the Duke of Lennox and the young king to the full contentment of the Duke of Guise (with whom we had conferred before at his house at Ewe in Normandy about the advancement of the Cath. cause in both realmes of England and Scotland and for the delivery of the Q. of Scots then prisoner in England."

were sent for to come to Scotland with speed."[6] It was thought that the king and council were being solicited for "leave to be given and sent to the Duke of Guise to come to Scotland to visit the King, and with such company as to his estate and for his safety shall be meet."[7] As a matter of fact, Father Creytton had brought with him a memorandum in which the Duke of Lennox had declared himself ready to help in restoring Catholicism in Scotland if the Pope and the King of Spain would provide appropriate supplies of men and money. Furthermore, he announced he was coming to settle the details of the "Enterprise." Aquaviva's envoy did not fail to go and call on Father Persons who was waiting for him at Rouen. From there in April, 1582, they bent their steps again toward the seat of the Duke of Guise at Eu in order to let him know the news about Scotland which meant so much to him on account of his family ties. However, the high hopes roused by the declarations of the governor of James VI were to be short-lived. In the course of a meeting in Paris which was attended by William Allen, the Jesuit provincial Claude Matthieu, the Pope's nuncio, the Archbishop of Glasgow, and the Spanish ambassador de Tassis, it was agreed that Creytton should go to Rome and Persons to Spain to obtain King Philip II's help. But events moved quickly. On August 28, 1582, James VI was taken prisoner by a group of Protestant lords during a hunting party near the castle of Ruthven. Indeed, the slowness of the Catholic leaders, which resulted from their being unable to get into touch quickly with each other and take prompt action, had made success impossible.

It was on the occasion of his second visit to the Duke of Guise at Eu that Father Persons obtained permission to establish an English college there. In that town which Henry of Guise possessed by right of his wife Catherine, Countess of Cleves, a college of Jesuits had just been started. The provincial, Father Claude Matthieu, the duke's counsellor, had greatly helped in bringing the foundation into being. After making their abode for a time in the Hôpital Normand, the French Jesuits had moved into the college especially erected for them near the hospital but on higher ground. These buildings, already far advanced though not finished until the middle of 1583,[8]

[6] William K. Boyd, *Calendar of Scottish Papers*, VI, 93, No. 86. Occurents in Scotland, November 24, 1581. [7] *Ibid.*

[8] Henri Fouqueray, S.J., *Histoire de la compagnie de Jésus en France* (Paris, 1913), II, 48-50.

made it possible for a part of the old hospital, which had remained almost empty, to be handed over to Persons for a seminary of English boys. Thus Father Persons achieved his object owing to the duke's favor and also to the consent and help of Matthieu. In seizing this opportunity he showed remarkable discernment, for Eu was situated on the coast of Normandy near the seaport of Dieppe whence in a few hours one could cross over to England. He had also remembered a conversation with Allen about the common cause of English Catholics, and especially the present state of the English secular college at Reims, the great nursery of missionary priests "ad Messem Anglicanam." In the course of their talk, the latter had laid stress on difficulties he had met in managing his major seminary.[9] His financial position in particular was distressing, if not desperate, owing to the maintenance of so many exiles who arrived almost daily from England and whose number was to reach 200 in 1582. It is true, the teaching of young boys had been provided for at Reims. For all that, too many of them came to the English College at Reims whose main object was the training of priests. Therefore, most of those who began their humanities had to be sent to the college at Verdun and especially that at Pont-à-Mousson founded by Charles III of Lorraine, both of them in charge of the Jesuits. There they learned Latin, which was essential for their future studies in theology. But the way was long and the travelling expenses were costly. Eu became, then, a most convenient "branch" of Allen's college. To it would be directed the "pueri grammatices" who later would be moved on to Reims where they became "logices" i.e., students of logic. The building placed at the disposal of the English must not have been a large one, for in the diary of the college at Reims (diarium secundum), under the date of March 20, 1589, it was described as "aedicula nostra Augensis." Very likely it was one of the outbuildings of the Hôpital Normand, some of which were still occupied by the Jesuits before they were completely established in the new premises.[10] The Duke of Guise settled on the college out of his

[9] "Punti per la missione d'Inghilterra," by Robert Persons in *Catholic Record Society Publications*, IV, 35. Cf. also Francesco Sacchini, S.J., *Historiae societatis Jesu pars quinta* (Romae, 1661), liber 2. N° 116, p. 84, who reproduces Persons' statement.

[10] "Punti per la missione," *op. cit.*, p. 37, ". . . the old house of the Fathers in which they had first lived, *remained almost empty* which with the protection of the duke and the consent and assistance of Father Claude Matthieu, then Pro-

own purse, an annual payment of one hundred pounds in English money, which at the time corresponded to forty Italian gold crowns.[11] Father Persons put the new college in charge of one Sabine Chambers, *alias* Mr. Mann, a native of Leicestershire who had been a tutor at Oxford; some years later, in 1587, he was to enter the Society of Jesus in Paris, then work for a long time in the mission in the London District before dying at the age of seventy-four.[12]

The news of an English college at Eu became known to the English government when the project was still in the blue-print stage. The English ambassador in Paris, Sir Henry Cobham, kept a careful watch over the "English papists." Scarcely had a month elapsed since the meeting between Persons, Matthieu, and the Duke of Guise, when he wrote to the minister, Sir Francis Walsingham, on May 14, 1582, "I am told the Duke of Guise has promised to build a college of Jesuits beside his Seigniory of Eu, in Normandy by the sea-side."[13] So, it is not surprising to see that college mentioned in the first draft of a treaty which aimed at a general settlement with

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vincial of France, was lent to the English in order to make a seminary." Cf. also Charles Bréard, *Histoire du collège d'Eu d'après des documents inédits* (Eu, 1879), p. 24. "Au milieu de l'année 1583, la demeure des régents et les classes étaient élevées et aménagées. . . . Mais les révérends pères n'avaient point attendu jusque-là pour appeler à eux les écoliers. Les cours avaient été ouverts *dans les dépendances de l'hôpital* (Normand), logement qu'ils délaissèrent après l'agrandissement du collège, vers l'année 1609."

[11] "Fr. Persons' Autobiography" in *Catholic Record Society Publications*, II, 31. Cf. also Morus, *op. cit.*, p. 122. "Centum libras nostrae monetae, hoc est, quadragentos aureos Italicos, ex aerario suo Dux constituit quotannis persolvendos."

[12] Henry Foley, S.J., *Records of the English Province of the Society of Jesus* (London, 1882), VII, Pt. I, 127. Joseph Gillow, *Biographical Dictionary of English Catholics* (London, 1885), p. 460. "Punti per la missione," *op. cit.*, p. 36. "Il Rettor loro che era sacerte inglese nobile e venerando, chiamato Chambero." In a recent article, "The Foundation of the College of St. Omers" [*Archivum Historicum Societatis Jesu*, XIX (1951), 154], Leo Hicks, S.J., basing himself on a statement of Persons, without giving the exact reference for this particular detail, says, "Chambers . . . had to take refuge at Douay where he afterwards died." As Foley, Gillow, de Backer, and the *Dictionary of National Biography* (X, 25) have no mention of this point, may not Persons, writing many years after, have confused Chambers with his successor Harrison whom we know to have been president in 1591?

[13] Public Record Office, France, VII, 74. Cobham to Walsingham, Paris, May 14, 1582. Hereafter cited as P.R.O.

Scotland and at the same time made due provision for the safeguarding of English interests. In that treaty which was to be approved by Mary Stuart, then kept prisoner in England and by her reigning son as well, an article had been included according to which Mary pledged herself to do "as much as in her lies to suppress the seminary of Rheims, and another which (it is thought) is to be erected in the County of *Su* [*sic*] under her cousin of Guise."[14] If the supposed date of April, 1581, mentioned between brackets in the calendar is correct, we cannot but wonder how speedily informed the English government was on this occasion.

New instructions about English Catholic refugees, who were to be closely watched, were received in September, 1583, by Edward Stafford, who was Cobham's successor. According to them, he had to seek information by the best possible means

> of the names of such as be in Paris, Rouen, Rheims or any other place, or of such as shall come over or be sent hither, with what he could understand of their practices there or elsewhere, and inform the English government thereof with such expedition as he might.[15]

In Stafford, by the way, Walsingham had a most zealous servant. Subtle and insinuating, he maintained personal relations with the most prominent English Catholics belonging to the nobility, such as Charles Paget, a younger brother of Lord Paget who was still in England, to find out their "practices" or underhand activities as rebels. Bent on his task of intelligence officer, he declared in a letter to Her Majesty's secretary that he would not hesitate to "use the devil himself well if he came in the likeness of a man to serve the Queen withal." And he added: "I have sent one to Rouen, to see what the rest of the English there do; also to Eu to see how the seminary goes forward, and what English be in it and their names."[16]

When Stafford arrived in Paris in October, 1583, Cobham, his

[14] Boyd, *Calendar of Scottish Papers,* VI, 108 (April, 1582).

[15] P.R.O., France, X, 42.

[16] P.R.O., France, X, 66. Stafford to Walsingham. Paris, October 27, 1583. It is to be regretted, said the editor in the introduction to the *Calendar of State Papers, Foreign, Elizabeth 1583-84* (London, 1914), p. vii, "that hardly any communications from the army of spies whom Walsingham employed in France are to be found amongst the State Papers; that cautious diplomatist having probably destroyed them. Thus the study of the intelligence service of those by-gone times proves to be a source of disappointment to the modern historian."

predecessor, accompanied him to Saint-Germain in order to introduce him to King Henry III of France. They set forth the numerous grounds of complaint of Queen Elizabeth concerning the protection given to the "notorious rebels and fugitives who had repaired into his realm, placing themselves in seminaries," and also concerning a slanderous book highly offensive to Her Majesty whose author had remained unpunished; yet the matter had not been pursued, they felt, with sufficient diligence and firmness. On this occasion, the English College at Eu could not fail to be brought in. Cobham, addressing the king first, spoke among other grievances, "of the Duke of Guise's erection of a college at Eu for the fugitives who did entice the fond and simple youth of England and Ireland to abandon their loyal zeal and affection" from their natural queen. Her Majesty was much grieved that "any such principal French lords should comfort and encourage these rebels." And he besought Henry III that "the Duke might be commanded to send out of his college all those her undutiful subjects."[17]

In these dealings Stafford showed great keenness and eagerly insisted on a satisfactory settlement of the issue. He declared he could not accept the answer "by mouth" that Pinart, the king's attorney general, delivered to them in the name of His Majesty and, therefore, demanded an answer in writing to the note he had written. Still, however bold his thrust and strong the pressure he brought to bear, it was in fact difficult to change the king's mind to any great extent; for although Henry III was willing enough to give satisfaction to Queen Elizabeth, it was impossible for him to give outright offense to the Pope and disregard the recommendations of the nuncio in Paris who, naturally, took the English Catholics in France under his protection. Thus it turned out that in 1578 on the arrival in Reims of Allen and the students of the English College who had been driven out of Douai by the troubles in the Low Countries, Elizabeth had directed her ambassador in Paris to intervene so as to obtain from the French king their expulsion from France. But the Pope and the Guises thwarted this political intervention. And after a sham inquiry made by Cardinal de Guise in accordance with the king's order, Allen and his students continued to enjoy the hospitality of the leaders of the Catholic League.

[17] P.R.O., France, X, 57. Cobham and Stafford to the Queen, Paris, October 21, 1583.

Though we possess neither the full list of the students at the college which Cobham, the English ambassador, tried to procure, nor a connected account of the community, it is possible to obtain certain pieces of information and discover a few landmarks. Reports of spies in the pay of the English government, confessions extorted by threat or torture from missionary priests who had passed through or stayed at Eu and later were apprehended in their own country, the correspondence of the time, and the arrivals and departures noted in the diary of the major seminary of the English martyrs, occasionally afford some interesting sidelights on the life of the English at Eu. Still, however abundant the documents available, the information cannot but be fragmentary, and for the most part we only catch a few quickly-fading gleams.

We have seen that the English government had been informed almost at once of the projected foundation of a college at Eu. It was not opened, however, for a considerable time. It is true that on July 16, 1582, Cobham told Walsingham:

> As for the Jesuits, they are nestled on the shores next to England, being hived there with hope to swarm over into England on every bad occasion, if God and zealous policy do not prevent their subtle designs.[18]

But this cannot mean that the college had already been started, for in September Stokes reported to Walsingham that the King of France "had made proclamation at Calais that no stranger should dwell on his frontiers, nor on the coast," although the English fugitives were "licensed to dwell at Paris, Orléans or Rouen."[19] We know for certain that at the end of the year the college had not come into effective existence. Allen, president of the seminary at Reims, wrote to Father Alphonsus Agazzari on December 30, 1582, that they expected a huge influx of English boys at Eu. Quite a number of those who had already arrived were a heavy burden to the house; the duke had not yet carried out his project and they did not know when the new college would open.[20]

[18] P.R.O., France, VII, 130.

[19] P.R.O., Holland and Flanders, XVII, 20. Bruges, September 23, 1582.

[20] Thomas Francis Knox, *Letters and Memorials of Cardinal Allen* (London, 1882), p. 173: "Expectamus ingentem studiosorum turbam hoc vere. Multi enim se parant, ut audimus et oneramur multis pueris ex expectatione seminarii Augiensis quod futurum putabatur, sed adhuc nihil fit per illustrissimum Ducem, nec quando sit futurum scimus."

By March, 1584, however, if we are to believe Anthony Tyrell's confession of August 31, 1586, the slanderous parts of which he retracted the following year, the college at Eu was in full activity. He met Chambers "the president," who praised the Duke of Guise highly for his generosity and told them about the transport facilities across the channel which had been especially devised for the English Catholics threatened by the penal laws. He "desired them to recount at large the English persecutions, so that against the Duke's coming to Eu, they should be uttered to him by the youths in some oration." Chambers seems to have enjoyed the duke's entire confidence. He promised Tyrell and his two companions, Fortescue and Long, "to make them acquainted with the Duke and to get them entertainment." The three fugitives from England must have thought Eu a pleasant residence, for they intended to spend all the summer there; but they received letters from Allen "calling them away" to Reims and were obliged to shorten their stay.[21]

Chambers' natural anxiety to establish new communications for the safe crossing of priests across the channel and also for the sending of letters and money, is wholly confirmed by a strange correspondent. Berden, an agent of Walsingham, had succeeded in London in winning the confidence of an English priest, John Ithell, who had studied at Douai and at Reims. Berden had shown himself so obliging as to provide him with lodgings in London. In April, 1585, he had already been a month in the metropolis, after spending a year in Paris where he had got into touch and become "familiar" with Morgan, Paget, and the other political exiles there. And so it was that he could send a good deal of detailed and secret information to the English government. Among other things, he learned that "rewards were given or were to be given to the French post," one Large, who carried all the correspondence sent to English Catholic refugees in Paris such as Charles Paget, Charles Arundell, Hill who seems to have been an agent of the Duke of Guise, and Covert, Allen's trusty messenger who had done him long service. He mentioned that Ithell had with him letters from Chambers at Eu to procure a pension for Large. To crown it all, this informer of the "intelligence service" of the time had succeeded so well in worming his way into the confidence of some much trusted English Catholic exiles that they thought of him as their possible agent in London, and Ithell promised that "if

[21] Boyd, *Calendar of Scottish Papers*, VIII, 734.

he would devise any sure means of conveying letters," he would have him recommended to Father Persons.[22]

In a most detailed confession made at a time of extreme depression by John Hambley[23] of St. Mabyn, Cornwall, to the detriment of his companions and people who had offered him refuge in their home, the English College at Eu is duly mentioned. "At Verdun in France and at Mesoponte" (i.e., Pont-à-Mousson in Lorraine) "and at Eue," he said, "there are divers English boys brought up by the English and French Jesuits there in the Romish Religion." These details date back to his stay from May, 1583, to 1585 at the English College at Reims where he studied especially "the cases of conscience and the cases of controversy."[24]

From a letter already quoted of Stafford to Walsingham, dated October 27, 1583, we learn that the Bishop of Ross was staying at Eu.[25] The special observer sent by the English ambassador was directed to gather not only all possible information about the college at Eu, including the complete list of the inmates, but also to learn "of the doings" of this Scottish ambassador so devoted to Mary Stuart. The Bishop of Ross, after being imprisoned for some time in the Tower of London by order of Elizabeth, had been liberated in 1573 and banished from the country. He was in Rome in 1578 and at the beginning of the following year he went to Paris by order of Pope Gregory XIII so as to keep a closer watch on the progress of events in Scotland. He was commissioned to negotiate with the Dukes of Lorraine and of Guise for receiving the young King of Scotland, and he himself had permission to go to Scotland should he think it desirable. In 1583 he had been for more than three years suffragan and vicar general[26] of the Diocese of Rouen. His being at Eu was, therefore, a matter of course and did not necessarily have anything suspicious about it. His resolute example which kept up

[22] P.R.O., Domestic Elizabeth, CLXXVIII, 72, printed in Morris, *Troubles*, II, 158. In particular cf. *Catholic Record Society Publications*, XXI, 77.

[23] The name is written "Hambley" in Pollen's edition of Challoner's *Memoirs of Missionary Priests* (London, 1924), p. 125, and "Hamley" in A. L. Rowse's *Tudor Cornwall* (London, 1941), p. 358.

[24] P.R.O., Domestic Elizabeth, XCII, 46.

[25] P.R.O., France, X, 66.

[26] *Archives départementales de la Seine Inférieure*. Inventaire Série G., Tome VII. (Rouen, 1912). "Registres du Secrétariat de l'archevêché," G. 9566 (années 1581-84) and G. 9568 (années 1588-89), pp. 43-44.

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the spirits of the citizens of Rouen at the time of the civil wars, namely in 1591 when he encouraged them to hold out against the besiegers, was to be rewarded a little later in 1593, when Clement VIII made him Bishop of Coutances in Normandy.

The Bishop of Ross was not, however, the only Scotsman of note who made his abode for a time at Eu and who could thus witness the progress of the English College there. In 1585 Berden informed Walsingham that on April 11 (Easter) he had received in London the confidences of Dr. Allen's servant, one Richard, who was about to return by night on a boat piloted by a Frenchman of Calais, Nicolas de Hew. And thus was he able to impart[27] to the English government secret information not only about the "pryncipale collectors for the seminaryes," but also concerning the books recently printed by English Catholics which were to be brought over clandestinely to England,[28] and the chief store of which was at Rouen in the custody of one George Flinton. Among these books in reserve there were in particular 1,000 copies of the book published in 1584 in support of Mary Stuart by John Leslie, Bishop of Ross, and entitled *A Treatise touching the Right, Title and Interest of the Most Excellent Princess Marie, Queen of Scotland.* Berden announced also the issue of a book, in fact a reprint, by "Dureus the Friar of Eaw." It was no doubt the work of John Dury, a Scottish Jesuit, in refutation of Whitaker's answer to the *Ten Reasons* of Father Campion which first appeared in Paris in 1582 and was to be reprinted in 1585 at Ingolstadt in Germany. In the preface of the book dedicated to the Universities of Oxford and Cambridge, he declared that he wished to reassert and to confirm the doctrine of St. Augustine, St. Cyprianus, and St. Irenaeus; love for his country had also prompted him to write, a burning charity toward his countrymen for whose salvation

[27] P.R.O., Domestic Elizabeth, CLXXVIII, 19, April 13.

[28] From this letter it appears that too confiding Richard had even promised Berden to be his only intermediary for the placing of these books. "Richard . . . is resolved to be in England agayne about Mydsommer, with some new bookes, and his promyse is *to make me his only chapman* for them at some reasonable price." Richard also revealed the name of the printer at Reims who published the books of the English of the seminary. This name written "ffnn" and lower down "ffume," is reproduced in the *Catholic Record Society Publications,* XXI, 73, and mentioned in a note as being an abbreviation of Flinton (written fflynton). We think, however, that Jean de Foigny, the well-known printer, is meant.

he was ready to shed his blood and give his life.[29] Dury, the son of an abbot of Dunfermline who had sat in the Scottish Parliament and had been keeper of the privy seal under the regency of Mary of Guise, had been sent to France to obtain the return of Mary Stuart to Scotland, and was to be ultimately beatified by the Catholic Church. Young Dury had for reasons of conscience fled to the continent and had taken his degrees at the Universities of Louvain and Douai before entering the Society of Jesus. The former relations of his family with the Guises might well account for his stay at Eu at that time. In this same year 1585, by the way, he was to be sent off to Scotland with Father Hay in order to join Father Gordon, uncle of the Earl of Huntly; and very likely he was already there in February,[30] although Edward Wotton, Walsingham's agent in Scotland, only took alarm about his presence toward the end of August of the same year.[31] But in April, 1586, Elizabeth demanded of the Scottish king the arrest of Hay and Dury who had taken refuge "in the Earl of Huntly's country."[32] In fact, despite his successful stand in 1584 against the Protestant party and England, the son of Mary Stuart seemed now to have been drawn into the English sphere of influence. At the close of 1584 his agent, the Master of Grey, was won over by England. By May of the following year, the Scottish king was treating with Elizabeth for a pension, and in October he was captured again by the Protestants. Henceforth, it was plain that there was no longer any possibility of Scotland's being made a base for the restoration of Catholicism in England. Eu then ceased to be

[29] "Altera quae me impulit ad scribendum ratio fuit caritas in patriam, Britannosque omnes, quorum salutem, non solum hoc perexiguo labore meo, sed etiam sanguinis et vitae meae fusione libentissime si possem compararem." *Confutatio responsionis Gulielmi Whitekari in Academia Cantabrigensi professoris regii, ad rationes decem, quibus fretus Edmundus Campianus Anglus . . . certamen Anglicanae Ecclesiae Ministris obtulit in caussa fidei, auctore Joanne Duraeo, Scoto, Societatis Jesu presbytero.* (Ingolstadii, Ex typographia Davidis Sartorii, MDLXXXV.)

[30] Letter of Aquaviva to the Archbishop of Glasgow (then in Paris) written from Rome, January 1, 1585, printed by J. H. Pollen. "The Politics of English Catholics during the Reign of Queen Elizabeth. The Political Crisis, 1583-1588" in *The Month* (April, 1902), 402, and also Relation du P. E. Hay (*Scotiae Historia, 1566-1634*, f° 230-234), quoted by Fouqueray, *op. cit*, II, 110, note.

[31] Boyd, *op. cit.*, VIII, 93 and 100.

[32] *Ibid.*, VIII, 367.

an observation post or a sort of emergency residence for the emissaries of Rome designated to set sail for Scotland.

We know from a letter of the first rector of the French Jesuits at Eu, Jacques Manare, that the number of English boys at the college amounted to thirty.[33] At the end of 1589, according to Persons who only wrote his memoir.[34] "Punti per la Missione" toward 1608, they were more than twenty.[34] The diary of the English College at Reims records a certain number of arrivals of English students from Eu and departures for the same place. The arrivals, about thirty, which took place from August 16, 1584, to February 1, 1592, were much more numerous than the departures, which were not quite ten in number. Yet it is not easy to distinguish among the newcomers those who arrived from England and only passed through Eu from those who, after being grounded in Greek and Latin grammar under the tuition of the fathers of the Society of Jesus, moved on to Reims where they began more advanced studies. On the other hand, the boys' stay at Eu seems to have varied according to the extent of their previous study in England. Very likely a normal period of study was that of young John Worthington who, sent to Eu on November 8, 1586, "a patribus Societatis Jesu grammatica erudiendus," came back to the college at Reims on March 30, 1589, "satis grammatica instructus," and was admitted into the class of logic. This period of two and a half years was only a few months short of the three years prescribed for grammar in the *Ratio studiorum*. For many others, however, the period seems to have been shorter.

We must also stress the particularly large contingent of young boys of noble family[35] (clari adolescentes, nobiles) who studied at Eu. Some, like Alardus Price, "puer genere nobilis," who was at Anchin College, Douai, the companion of Robert Southwell, poet

[33] Jacques Manare to Aquaviva, May 31, 1584, (Gallia Epistolae t.XIV, f° 97) mentioned by Fouqueray, *op. cit.*, II, 50, note.

[34] "Punti per la missione," *op. cit.*, p. 36, ". . . li scolari di quel seminario che erano piu di vinti."

[35] Though Persons in his answer to Elizabeth about the edict of November 29, 1591, did not mention the college at Eu, well might his words apply to it: "Ausim sanè dicere majorem esse longè nobilitatis florem, in his tribus tantum seminariis Anglicanis, Rhemensi, Romano et Vallesoletano, quàm in universo vestro clero domestico reperiatur." *Elizabethae, reginae Angliae edictum . . . Andreae Philopatri [Persons] ad idem edictum responsio,* sine loco ([Rome], 1593), p. 199.

and martyr, or others such as Edward Lovell, "nobilis et optimae spei adolescens," were first sent to the Jesuit college at Verdun, and then on to Eu. Quite a number of English men and boys were directed to this place on the Norman coast with its bracing air in the hope of recovering good health. William Nelson, a priest, left for Eu on April 18, 1588, "sanitatis recuperandae studio." For the same reason, on March 20, 1589, another traveller started on his way to Eu. He was Thomas White, son of Richard White, professor of both laws at the University of Douai, well versed in the antiquities of the British Isles, and a friend of Allen.[36] White had arrived for the first time at Reims on August 28, 1586, at the age of ten, at the same time as Richard Smith,[37] a student in theology, probably the same who later on became a bishop in England, the second to be appointed by Rome after the Reform of Elizabeth. White's health must have been very poor at the time, for he was directed to Eu "ut pristinae, si fieri posset, sanitati restitueretur."

Among these English exiles who studied at the college at Eu or only made a short stay there, we notice a few names whose bearers were already illustrious or became so later on. Let us mention at least two of them, namely, Francis Tregian and Geoffrey Pole.

Francis Tregian is known to have studied for some time at the English College at Eu. The writer of the Reims diary who noted down his arrival at Reims with a companion, Christopher More, on September 23, 1586, expressly stated: "in Augensi schola antea eruditus." He was the eldest son of one of the most important families in Cornwall, allied by marriage to the Arundells, themselves the chief mainstay of Catholicism in those parts and connected with the

[36] Allen stood godfather to one of his children. Cf. Allen's letter (which is not included in Knox, *Letters and Memorials of Cardinal Allen*, dated from Reims, February 8, 1584, in *Ricardi Viti Basinstochii Comitis Palatini historiarum libri cum notis antiquitatum Britannicarum.* (Atrebati, Ex officina Gulielmi Riverii, 1617), I, 455.

[37] Philip Hughes in his recent volume *Rome and the Counter Reformation in England* (London, 1944), p. 330, speaking of the early life of Richard Smith, does not mention his being at Reims. And yet we read in the Catalogue of English Martyrs preserved at the Biblioteca Vallicelliana in Rome (MS 23) and which was the work of Richard Smith (alluding to the English College of Douai-Reims), ". . . ob tumultus in Galliis migravit ann. MDLXXVIII, unde à Rhemense Collegium postea nuncupatum est, *ubi ego illud vidi florentissimum*, etc. . . ." f° 32.

royal family. His father had taken in his household and chosen as steward of his estate at Golden, near Truro, a Catholic priest, Cuthbert Mayne. The latter was discovered by the local sheriff, an enemy of the family because of a long-standing jealousy, and was condemned to death in pursuance, it was alleged, of the anti-Catholic statute of 1571. He was the proto-martyr of the English College at Douai. The elder Francis Tregian, who had taken Cuthbert Mayne under his protection, paid for his indefectible attachment to the Church by numerous years of imprisonment. The rigors of his confinement in Fleet prison were to be somewhat alleviated, thanks to the connections of his wife and daughters in high circles. They were successful in their mediation for him at court and finally he was permitted to live at Chelsea. Among the persons they met we find Byrd, brother to the musician of the royal chapel, the greatest of English composers.[38] Finally, the elder Tregian was permitted to go abroad, three years after James I's accession. He went to Spain and was well received by Philip III who granted him a pension of sixty gold pieces a month and allowed him to live at Lisbon where he died in 1608.[39]

His son had a marked taste for music and also the gift of eloquence. Thus it is that he was chosen among the theological students to deliver the complimentary address on behalf of the community when Bishop Sega of Piacenza and vice-legate of the Holy See in France visited the college at Reims on August 14, 1591. In July of the following year, Allen, then a cardinal, called him to Rome where for two years he was his chamberlain. On Cardinal Allen's death he delivered the funeral discourse in the church of the English College. Having returned to England, he was almost immediately appre-

[38] A. L. Rowse, *Tudor Cornwall* (London, 1941), p. 373. The author quotes this piece of information from a Catholic, Benjamin Tichborne, who had turned informer to the English government: "Meeting one Byrd, brother to Byrd of the Chapel, I understand that Mrs Tregian, Mrs Charnock and Mrs Sybil Tregian will be here at the court (at Greenwich) at this day." P.R.O., Domestic Elizabeth, CCXLVIII, 118.

[39] Helen Trudgian, *Histoire d'une famille anglaise au XVI^e siècle. Les Tregian* (Paris, 1934), pp. 72-73. (Miss Trudgian is one of the last descendants of this illustrious family.) Cf. also a letter of the elder Tregian to Salisbury, sent through Cornwallis, the English ambassador at Brussels, dated Brussels, August 16, 1606, in which he protests his loyalty to the crown and says that being "browght unto the hyghest degree of myserie," the "want of meanes conveniently to leeve" has been the cause of his going abroad. P.R.O., Flanders Correspondence, VIII, f° 149.

hended, and was to die in the same prison—the Fleet—where his father had been confined. There he occupied his time in compiling the great manuscript, the Fitzwilliam Virginal Book, which contains a large number of Byrd's compositions, a capital source for our knowledge of Elizabethan key-board music. One of the best known of Byrd's compositions, by the way, entitled "Tregian's Ground" would be enough to prevent the name of Francis Tregian from falling into oblivion.

As for Geoffrey Pole, he arrived at Reims with several young men of noble families on November 19, 1590, coming from the college at Eu. Considering that he was a man of ripe years, no doubt he had found in the Society of Jesus a momentary shelter rather than a school for learning. This distinguished visitor was the nephew of Reginald Cardinal Pole who under Mary Tudor had reconciled England with the Church of Rome. Obliged to flee from his country and to leave his estate, his wife, and several children, he had arrived for the first time at Reims on August 22, 1582, accompanied by his youngest son, aged seven, and by a priest, Leonard Hide, who was attached to his person and who was a former student of Douai College. Contrary to Allen's advice, he had insisted on going to Rome where, nevertheless, he was well received by the Pope who entertained him at his own expense, and had young Arthur Pole educated with the son of the Prince of Parma in the palace of Cardinal Farnese.[40] How did it come to pass that he chose to stay at Eu? Was it for his health? The diary does not say.

One could readily imagine that the assassination of the princes of Guise carried out in the castle of Blois upon the order of Henry III in December, 1588, scarcely five months after the defeat of the Armada, would lead to the closing of the English College at Eu. But Father Persons remained in the breach and with the help of the King of Spain warded off the imminent danger. Following difficulties in Spain between the Jesuits and royal absolutism, Aquaviva sent him to Madrid with Father José de Acosta in an effort to smooth away the points of friction. His mission was a complete success, and during his audience of February 6, 1589, he even received from the king a special grant for the colleges of Reims and Eu. The assistance promised amounted to 3,000 ducats. But Leo Hicks, S.J., who recounted these facts, wondered if this amount was really paid by the Spanish

[40] Knox, *op. cit.*, p. 173, note.

ambassador in Paris.[41] Moreover, as the letter of Father Persons announcing this news to Aquaviva has been lost, the only reference made in the archives of the society to the beneficiaries of this financial aid was that contained in a letter of Aquaviva of May 15, 1589, where the general expressed his pleasure at "the help thus given *to the English seminaries.*" But which seminaries? asks Father Hicks. This plural puzzled him, for he did not think of Eu. "This help," he said in a note, "can refer only to Douai (that is to say, the English College of Douai transferred to Reims) for at the time when Persons wrote, the English seminary at Valladolid was not yet in existence." Fortunately, the archives of Simancas, brought to Paris formerly by Napoleon I but returned to Spain during World War II, cast further light on the subject. On March 4, 1589, the Spanish ambassador in Paris, Don Bernardino de Mendoça, reported to his king that Cardinal Allen had written to him from Rome, entreating His Majesty's urgent help for the seminary at Reims which had just lost the support of the princes of Guise.[42] Subsequently we found a letter from Philip II dated March 17 directing his ambassador to make a special lump payment of 1,000 *escudos* to the colleges at Reims and Eu. This amount, charged to the extraordinary expenses account of the embassy, was to be divided equally between the two establishments.[43] Both these sums of 500 *escudos* were paid in April as can be seen from one of the ambassador's letters dated the thirtieth of that month and after Philip II had repeated his order.[44]

This unhoped for assistance was soon to make itself felt. The diary

[41] "Father Persons and the Seminaries in Spain," *The Month,* CLVII (May, 1937), 410-417.

[42] Archives Nat., K. 1570 (B. 63), pièce 78. Don Bernardino de Mendoza to Philip II, St. Victor (i.e., La Chaussée St. Victor near Blois), March 4, 1589, "Con el hallarse falto el seminario de Reyns con el no tener ya la assistençia del Duque de Guisa y el Carl su Hermano que era mucha . . . ha me escrito el Carl de Inglatª con mucho encarezcimiento los socorra etc. . . ."

[43] *Ibid.,* K. 1449 (A. 57), pièce 5. Philip II to Don Bernardino de Mendoza, Madrid, March 17, 1589, "Considerando los trabajos que al presente ay en esso reyno y el que deven de passar los seminarios de Reins y Eu con las reboluciones q̄ corren, demas de la ayuda ordinaria q̄ os tengo mandato q deys al de Reyns, tengo por bien que se le dē luego q̄ esta recibays, 500 escudos de ayuda de costa per una vez, y otros 500 al de Eu. . . ." The pecuniary aid was as follows: 2000 escudos (ayuda ordinaria, i.e., annual pension of the College at Reims) + 1000 escudos for Reims and Eu.

[44] *Ibid.,* K. 1570 (B. 63), pièce 136.

of the Reims seminary shows us that while arrivals from Eu had been numerous up till then, there had, on the other hand, since the beginning, been no more than four departures for reasons of study. But then suddenly on July 28, 1589, students began leaving for Eu: four young men, of whom three belonged to noble families, were sent off to this "branch" on the Norman coast. They were, moreover, to be the last. Thereafter relations with Eu show that the flow of students was one way; it seems that henceforth numbers at the college of the Duke of Guise gradually dwindled away.

Indeed, the fact is that not only were the unpredictable subsidies sent clandestinely from England and the occasional help of the King of Spain quite inadequate to guarantee the future of the college but, furthermore, the troubles of war threatened its very existence. For Henry III was assassinated on August 2, 1589, and before departing this life, had named the King of Navarre as his successor. It was not long before this Protestant prince received the help of Queen Elizabeth and entered into official alliance with her. Now, in order that the intervention of England would be possible, free access to the sea had to be maintained. Thus it was that the theater of military operations drew near the coast of Normandy. Henry IV had advanced toward Rouen when he hastily abandoned Darnétal to make his way toward Dieppe. On September 6 he was before Eu, an enemy town which favored the Catholic League. De Lannoy who was in command at Eu with a garrison of 400 men fired several falconet shots; but seeing the cannon of the royal troops, Palmat-Cayet recounts, he surrendered and agreed to pay a contribution of 20,000 livres (or French pounds) in silver. Henry IV was in no mood for tarrying. He left Eu for Le Tréport where he spent September 7. The next day he took up position for the memorable battle at Arques,[45] the starting point of brilliant victories, for it was first on the battlefields of upper Normandy that the fate of France was to be determined. As a good strategist Mayenne had decided to take Dieppe on the flank. He reached Neufchâtel, then Gamaches, and took Eu, where he camped two days and established communications with the Spanish relief troops he expected from Flanders. After days of constant alarm the arrival of this prince of the Guise family was calculated to reawaken hope in the hearts of the English Catholics.

[45] Berger de Xivrey, *Recueil des lettres missives de Henri IV* (Paris, 1846), III, 38, 40.

He marched on Dieppe but there defeat awaited him. Henry IV, hot in pursuit of the enemy's cavalry, was soon to reappear before Eu, which opened its gates to him. The king showed indulgence. In a treaty made on October 28, 1589, before Dieppe, he consented not to put a garrison in Eu and he even reinstated M. de Lannoy in his functions as governor. During this troubled period up to April, 1590, that is to say, until more than a month after the battle of Ivry, all contact between the colleges at Eu and Reims was lost. The English students and their Jesuit teachers were in a most precarious position; witness the petition presented to the Parlement of Normandy in 1590 in which the rector, Gabriel Roger, distressed at the growing difficulties he and his regents were obliged to face, expressed his fears about the future of the college. At grips with increasing poverty, they found themselves in an untenable position.[46]

Yet the bonds between Henry IV and Queen Elizabeth had become closer and the king's troops had been reinforced by 4,000 English soldiers. These new Protestant allies were to alarm the English Catholics all the more because their cruelty and license were notorious. According to the Venetian ambassador in France, they used brazenly to chase the French soldiers from their quarters which they would take over, and so endangered the general discipline of the army that Henry IV was forced to make strong protests to the colonel and captains who commanded them.[47]

In 1590 during Henry IV's second siege of Paris, which was to be raised only by the arrival of the Prince of Parma, the English students at the College of Eu made their way to Reims where the

[46] Bréard, *op. cit.*, p. 28.

[47] Letter of Giovanni Mocenigo, December 19, 1589, ". . . Gli Inglesi si sono portati nelle fattioni con tanta licentia et crudeltà verso le terre acquisitate . . . ámmazzando indifferentemente ogn'uno et scacciando anco dalli buoni allogiamenti li soldati Francesi che di essi se ne erano prima impatroniti." Bibliothèque Nationale, MS. Italien 1738, f° 95vo-96. We know that at the end of September when the first reinforcements sent by Queen Elizabeth landed at Dieppe, the English boys at Eu had already been "taken by their master where they would be out of all danger of the soldiers." Cf. the letter in Latin from Andreas Chapman to his father, John Chapman, sent from Eu on September 30, 1589. P.R.O., Domestic Elizabeth, CCXXVI, 77. Although the letter bears no indication of place, we know it was sent from Eu from the following entry in the Second Douay Diary: "Eodem die (February 1, 1592) a schola Augensi ad nos (i.e., the college at Reims) venerunt Erasmus Sanders et Andraeas Chapman" (p. 242).

arrivals, fewer and farther between than before, continued until February 1, 1592. Father Persons would have liked to divert this exodus toward a new college he had just founded at Valladolid in Spain. In a letter written from this town on July 23, 1590, he was hoping for the arrival of thirty students from Reims and Eu[48] who would increase the initial numbers made up by a small contingent from Reims. But they were vain expectations. It appears that no students took the road to Spain, except a certain Justin Bray, a young nobleman from Cornwall and student of logic who, having returned to Reims about a year earlier from Eu, left for the college at Valladolid on March 26, 1591. Most of them, who were quite young students, were, upon their arrival at Reims sent off to Douai to attend courses given by the Jesuits at Anchin College[49] and we find them matriculated at the university of that town.

In 1591 a new pencil of light, sudden and fleeting, comes to rest on the English College at Eu. It is the confession made on November 19 of that year by an English Catholic, Edward Boorde, imprisoned in Gatehouse jail. At this date there was a new superior at the college. He said:

> From thence we went to Eue wher wee ware derected by Harryson, principall of the colledge, to Apavile to one Anthoney Denham fryer and borne in Exeter. At Apavile wee founde allso myhill Richardson, a northern man and a deler for the transportyng of money for the scollers of Eue who tould hus that within sixweekes hee wold goe into Ingland.[50]

Along with other information Boorde gave a list of Englishmen living in Douai. Among them figured Thomas Bailey, the former treasurer or procurator as he was called, and interim superior of the College at Reims, who was to die soon thereafter, as the document points out. Knowing as we do that Bailey died on October 7, 1591, Boorde's visit to Eu must have been prior to that date.

We have seen that Father Persons waited in vain for the boys from Eu who would in part help to fill the new seminary he had

[48] *Catholic Record Society Publications*, XIV, 21.

[49] Among them were: Edward Kennion, Francis Eisam, Francis Grimston, John Killinghall, Richard Griffin, William Cowpland, Lawrence Worthington, Andrew Chapman. Thomas Francis Knox, *The First and Second Diaries of the English College, Douay* (London, 1878), pp. 229-242.

[50] More precisely a fragment of this confession annotated by the hand of Burghley. British Museum, Lansdowne MS 65, f° 146.

started at Valladolid. Nevertheless, his interest in the college founded upon his initiative in 1582 abated not one whit, and he was not slow in taking necessary steps to save the institution. Upon his advice Dr. Richard Barret, the president of the College at Reims, decided to remove it far from the troubles of the civil wars in France and to transfer it to St. Omer in Spanish territory.[51] According to Pollen, the municipal records of St. Omer show that he made three applications to the magistrates for leave to settle there.[52] The first two are undated; the third, of September 18, 1592, shows that he had already purchased a house[53] opposite to the Walloon Jesuit College, the classes of which the scholars were to attend, and the fathers were to "veiller sur lesdits Anglois." The young English students under their direction were not to be more than fifteen in number.

Owing to the courtesy of Canon Coolen, the learned custodian of the town archives, we are able to publish here the text of the town council's resolution[54] regarding the newcomers. It reads:

As to the petition presented by Richart Barret, Doctor of Divinity, President in charge of the Seminary of the English, those in Artois as well as those in Champagne and also in Picardy, the following has been appended: Their worships the Magistrates, after taking cognizance of the petition, have decided to admit from now on, provisionally until it is otherwise thought fit, the English scholars mentioned herewith up to twelve or fifteen at the most, to attend the schools of the Fathers of the

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[51] O. Bled, "Les Jésuites anglais à Saint-Omer," *Bulletin historique des Antiquaires de la Morinie*, VIII, 546.

[52] *Catholic Record Society Publications*, XIV, 11, note.

[53] Bled, *op. cit.*, "Une maison se trouva vacante, située sur la place de l'Etat, en face du collège wallon, appelée maison de Berghes; le Magistrat autorisa le P. Barrett a en faire l'acquisition," p. 547.

[54] The original in French is as follows: "Sur la requeste présentée par Richart Barret, docteur en théologie, président et ayant la charge du Séminaire des Anglois, tant Arthésiens que de Champagne qu'à ceux de Picardie, a été apostillé ce que s'en suit: Messieurs, après avoir advisé sur le contenu de ceste requeste, ont admys et admettent ès ceste ville, par provision seullement et tant que aultrement se trouve convenir, les escolliers anglois icy mentionnez jusque à douze ou quinze et non plus, pour fréquenter les escoles des pères de la Compaignie de Jésus à charge qu'ils ne polront estre pourveus de maison ni par après changer d'aultre sans préalable congié de Messieurs, comme aussi ils ne polront recepvoir ni loger aulcuns estrangers soyent messagers ou aultres sans en donner la recognoissance à Messrs. faict." Archives Municipales de St. Omer. Registre M. de la correspondance du Magistrat, f° 115.

Society of Jesus on condition that they shall not acquire any house or move into a new one without previous leave of their worships; nor shall they receive or lodge any strangers, either messengers or others without giving notice to their worships.

From the first lines of this resolution, it is plain that the college at Eu depended on that of Reims. Richard Barret, the president, is described as having charge of an identical seminary which was composed of English students divided up between three towns: Douai (first and last seat of the college)[55] within the jurisdiction of the Diocese of Arras, Reims in the Province of Champagne, and Eu on the confines of Picardy.

Finally must one consider the English foundation at Eu as a college of diocesan clergy or should it be ranged among the colleges of the Society of Jesus?[56] This is, indeed, a question that matters little. One can easily understand that the line of demarcation seems rather blurred or elusive at a time when even the college at Reims was looked upon as the common property of English Catholics, at a time when the closest co-operaton was evident between Aquaviva, Persons, and Agazzari, filled as they were with the same fervor, we might almost say, with the selfsame passionate yearning for the return of England to the ancient Catholic faith. Did not the recruiting of missionaries, the constant exchanges between the colleges of Rome and Reims indicate the same anxious care? And did not Aquaviva carry trust and esteem toward Allen to the point of giving him on several occasions[57] the necessary powers to receive into the Society of Jesus, without other formality, men of his own choosing? There is no doubt, however, that if the English College at Eu be considered as dependent upon the secular college at Reims, that of St.

[55] Towards the end of 1592 many English students had already returned to Douai. Barret, the president, was again matriculated at the University of Douai on October 5, 1592, during the rectorate of Guillaume d'Este. Besides, the register contains the names of twenty-seven "Angli pauperes seminarii anglicani." Knox, *Douay Diaries*, pp. 279-80. Douai at the time was in the Diocese of Arras.

[56] This is what Foley does in his historical introduction to the *Records to the English Province of the Society of Jesus* (London, 1882), VII, Pt. I, xxi. In his list of the English colleges of the Society, the college at Eu comes fourth after those of Rome, Valladolid, and Seville.

[57] *Catholic Record Society Publications*, IX, 87, 91.

Omer which carried it on passed entirely into the hands of the Jesuits as did the college at Rome.

Such is, in part, the origin of the English College of St. Omer which, although at first placed under the aegis of Flemish rectors, was finally to acquire complete autonomy[58] and soon to play no unworthy part in the religious revival of the Low Countries under the Archdukes Albert and Isabella.[59]

Ecole Supérieure de Commerce de Paris

[58] Bled, *op. cit.*, "La vogue de leur collège (the English College) ajoutait à la gloire de la ville déjà renommée pour ses grands établissements enseignants. . . . Ils avaient de plus ouvert des cours de latin où les fils de bourgeois pouvaient faire leurs classes d'humanités comme chez les Jésuites wallons," p. 555.

[59] In an article entitled "The Foundation of the College of St. Omers" [*Archivum Historicum Societatis Jesu*, XIX (1951), 146-180] which appeared after the present article was written, Leo Hicks, S.J., has endeavored to demonstrate that there was no "continuous existence" between the two colleges at Eu and St. Omer. In the absence of a detailed list of names for that early period which would have disposed of the question, it is difficult to say whether any of "the boys from Picardy" for whom Barret, acting upon Persons' advice, obtained admittance at St. Omer, were actually sent there. Going up north they did not need to pass through Reims and they may have waited at Eu for the favorable decision of the magistrates of St. Omer, all the while, remaining under the care of their Jesuit teachers who did not leave Eu before the beginning of 1595. However, the question does not seem a really vital one; and it is plain that the work done by the college at Eu was carried on by that of St. Omer when the *pueri grammatices* who continued to flock to the continent for conscience' sake could no longer be sent to the former place. Though we are not absolutely sure of a close filiation there is no doubt that the college at Eu was at any rate, in the words of J. Gerard, S.J., "the precursor of St. Omer." This view is shared by most historians such as More, Willaert, Lechat, Pollen, and Guilday. We had it in mind when in conclusion we wrote, "Such is, in part, the origin of the College of St. Omer. . . ."

MISCELLANY

MANUSCRIPT COLLECTIONS AMONG AMERICAN CATHOLICS*

By

THOMAS T. MCAVOY

Manuscript materials for American Catholic history can be considered as either official documents—and these are archival materials properly so-called—or non-official—and these are more properly called manuscript collections. Even among the papers of officials of the Church a distinction should be made between the manuscripts that concern the official duties of the officers and their own personal letters and papers. These last can also be classed as manuscript collections if they are not incorporated into the official records.

Prior to the promulgation of the Code of Canon Law in 1918 there were no universal laws of the Church governing archives, and the preservation of diocesan, parish, and community archives, despite synodal, provincial and even plenary conciliar regulations, depended for the most part upon the personal interests and abilities of the individual bishop and diocesan or community official. In this country few chancery offices were well staffed and few religious and institutional officers had the secretarial help necessary to keep properly the records of their offices. Some officials lacked a historical sense and destroyed valuable records because they had ceased to be of current value. Others of timorous consciences felt obliged to destroy the records of personal and intimate transactions of their predecessors and friends. Other records were damaged by wind and rain or were consumed in the destructive fires that plagued the frame buildings or partially wooden constructions in which they were housed. During the 1880's the threatened wholesale destruction of American Catholic records received its first serious check in this country through the activities of James Farnham Edwards, the librarian of the University of Notre Dame.

James Farnham Edwards combined a wide cultural interest with a great devotion to the intellectual advancement of his alma mater, Notre Dame. Forced to give up his desires for a priestly career because of ill health and hampered by speech difficulties in teaching, Edwards accepted

* A paper read at the luncheon conference on archives of the American Catholic Historical Association, Chicago, December 29, 1950. Father McAvoy, C.S.C., is head of the Department of History and archivist of the University of Notre Dame.

the invitation of his closest friend, Father Augustus Lemonnier, the president of Notre Dame, to form a circulating library at the University. After the building was destroyed by fire in April, 1879, Edwards began again to form a University library. In the meantime he had saved from destruction on more than one occasion letters of such missionaries as Father Stephen Badin, Bishop Joseph Cretin, and the like. Realizing that similar historical materials were being thrown away or burned, Edwards conceived a plan for a national center for Catholic historical materials. He met the usual cynicism of those who think old papers and historical relics are of no value, but he also found friends and advisers both at Notre Dame and about the country. At Notre Dame he had the friendship of Father Daniel Hudson, editor of the *Ave Maria*, and of Father William Corby, the war chaplain. He also had an ardent friend in Martin I. J. Griffin of the American Catholic Historical Society of Philadelphia who was also editor of the *American Catholic Historical Researches*, and in John Gilmary Shea. Griffin and Hudson announced the project in their magazines and suggested that no competing collection be started in other parts of the country.

Edwards began to collect in the University library all kinds of materials on the history of the Catholic Church in the United States. His Memorial Hall was to consist of a museum of relics such as mitres, chasubles, and chalices, to be assembled in rooms decorated with portraits of the bishops and other missionary clergymen, a reference library containing printed materials on American Catholic history, and a manuscript collection to be called the Catholic Archives of America. Since most American bishops had neither the storage room nor the archivist for their papers, Edwards proposed to gather all the diocesan archives at Notre Dame and to add to them the papers of other prominent clergymen and laymen. He first assembled all materials in the vicinity of Notre Dame and interviewed for his purpose the many clergymen and laymen who visited the campus, particularly on the occasion of the golden sacerdotal jubilee of Father Edward Sorin in August, 1888. He corresponded with descendants, friends, and successors of notable Catholics of earlier days. When time and money permitted he went about the country begging clergy and laity alike for whatever documentary materials or relics they might have. In some instances he obtained whatever was left of diocesan archives, in others he secured the personal papers of prominent priests and laymen. He received the active assistance of such churchmen as Archbishop William Henry Elder of Cincinnati, Archbishop Francis Janssens of New Orleans, and Father Ignatius Horstmann of Philadelphia, later Bishop of Cleveland. He acquired the personal papers of Archbishop Robert Seton; of the philosopher and critic, Orestes A. Brownson, and his son, Henry; of the journalist, James A. McMaster; and stray letters of hundreds of other

Catholic persons. With the aid of a promising young artist, Paul Wood, he made copies of the portraits of the early bishops for his Memorial Hall, searched attics and cellars of old rectories for cast-off relics and letters, and begged and bought books for his reference library.

Edwards did not have either the time or the financial support necessary to bring his grand design to fruition, but he can be said to have begun the movement which makes possible this meeting today. Probably his Catholic Archives of America was a physical impossibility but there is scarcely a top flight study of American Catholic history covering the period from 1800 to 1870 which would not be definitely poorer in content without this pioneer effort. In recent years, probably through the failure of his friends to record publicly the great sacrifices made by Edwards for the preservation of American Catholic history, his efforts have received strange interpretations. In some chanceries and depositories vague traditions have evolved and have been passed on by some curators of manuscript collections which explain the lacunae among their papers by saying that the documents were borrowed by Edwards and never returned. In more than one instance where whole collections were burned through some misguided chancellor or archivist a story has been created that the documents were purloined by Edwards. And in some cases where his episcopal or priestly friends were happy to assure the preservation of their papers in Edwards' hands, traditions have been created that do grave injustice to the high moral character of the man and to the mental acumen of some of our more prominent clergymen of the last two decades of the nineteenth century. I say this not to point the finger of shame at Edwards' accusers but to give him some measure of the credit which is long overdue his zeal. Under his successor, Father Paul J. Foik, C.S.C., the collection was further augmented but because of the legislation of canon law, which required the bishops to maintain their own archives, the manuscript collection, while national in scope, has had to give up the notion of being the official American Catholic archives, and for this reason, when I took charge, I changed the title from the Catholic Archives of America to the Archives of the University of Notre Dame.

This is not the place to list all the papers acquired by the zeal of Professor Edwards. Inclusive of the local and university correspondence the collections now number over 500,000 items. Chief of these are the papers of the early bishops and archbishops of New Orleans, Cincinnati, Hartford, Detroit, Vincennes, and Fort Wayne, the personal papers of Orestes and Henry Brownson, of James and John McMaster, of Archbishop Robert Seton, of Philemon and John Ewing, of Edward N. Hurley, of Fathers Daniel Hudson and Edmund Schmidt, as well as hundreds of autographs of noted figures, lay and cleric, who have figured in our American Catholic history. The calendaring has been progressing as

quickly as limited means and secretarial help will permit and already approximately 100,000 items have been calendared.

Edwards had his imitators in this grand cause at Georgetown University, St. Louis University, Dubuque, St. Francis Seminary in Milwaukee, the Central Verein headquarters in St. Louis, and more recently at the Catholic University of America. The American Catholic Historical Society of Philadelphia, the United States Catholic Historical Society of New York, the Texas Catholic Historical Society, the Catholic Historical Society of Western Pennsylvania, and other local Catholic groups have made similar efforts to gather materials. In more recent years Catholic colleges, universities, and seminaries have been making serious efforts to collect and to preserve the manuscript records from which the future historian of American Catholicism can write his story. But the movement is yet young and the amount of manuscript materials still to be gathered in is immense. It is to be hoped that in the future in the expanding colleges and universities of the country special provision will be made in the new libraries for the preservation of these records and for their proper supervision.

In speaking of these manuscript collections it is well to recall that the history of the American Church can be seen from two aspects. One is the official history which deals with bishops, synods, and dioceses; priests, parishes, and religious communities, and the records of these will be for the most part in official archives and in official publications. They tell the official story of the increase in dioceses, parishes, clergymen, and buildings. This official story cannot properly be told in a vacuum; yet there is a use for this strictly official religious history, independently of the history of the more human story of the Church. But the history of the Catholic minority in the United States is a history of Catholic people pocketed sometimes in the congested areas of our larger cities, sometimes assembled in Catholic frontier communities but otherwise existing as a hidden leaven almost lost to sight in city, town, and community among the great non-Catholic majority. It is the records of the Catholic people which must be gathered in the new Catholic manuscript collections of the country lest their story go unrecorded. Universities, colleges, seminaries, and parish, diocesan, and even national organizations must take steps first to gather up these priceless records of our Catholic past and then to preserve them for future historians. There is need for a concerted effort by those who appreciate these personal, family, society, and group records to see that they are preserved. University, college, and parish libraries need to establish and preserve depositories for these materials.

I am not so much concerned here with the technique for the preservation of these manuscripts, although I think a clearing house for information concerning these local and diocesan collections would be very useful.

Directions for the care and organization of these materials can be found in several available publications on the care of documents. The essential thing today is that we must become more thoroughly manuscript-conscious and give increased attention to this work begun at Notre Dame nearly seventy years ago by Professor Edwards, if the full history of the Catholics in the United States is ever to be told.

Probably the best account of Mr. Edwards' work and the best defense of his high purposes is a portion of his own diary found among his papers in the Archives of the University of Notre Dame. Apparently Edwards did not have a chance to edit it himself or to check on several names of persons mentioned. The following section of his diary is in a small octavo paper-bound notebook, and while there are other fragmentary diaries about his trips, this is the most complete in detail. The entries given here extend from July 5 to August 3, 1888, which were jotted down on a visit Edwards made to the East. Punctuation has been supplied in certain places where it seemed necessary to clarify the sense.

July 5, 1888, Thursday.

Started for New York with Mast. Paul Wood[1] to give him a chance to visit the art Galleries of the East and at the same time copy for the Bishops' Memorial Hall the portraits of of [*sic*] the prelates of New York, Philadelphia and Baltimore.

July 6.

En route had to remain a few hours in Buffalo. Called at the Bishop's House, Mgr. [Stephen V.] Ryan out of town. Saw Father [2] who received us very kindly. Showed us the Cathedral. Arrived in New York about half after ten P.M. Took rooms at Coleman House, Broadway.

July 7, Sat.

Bough[t] canvas for portraits. Called at Rector's Residence, Cathedral. Saw good Father [W. J. B.] Daly who visited Notre Dame a few weeks ago. Delighted to see us. Took us to the Archbishop's House to see portraits of deceased Bishops. Told housekeeper to let us in at any time. Called at office Catholic Review. Saw [Herman J.] Ridder and [John J.] McGinnis[s] Proprietor and Editor. Saw Maurice F. Egan at Freeman's Journal office. Lunched with Egan. Went to Coney Island with him. Paul Wood accompanied us. All took a bath in the ocean. First time Wood was ever in swimming. Met Mrs. Egan an[d] little one on the pier. Had a delightful chat with Egan. Went to Brighton Beach took supper there. Egan promises faithfully to be at Notre Dame in Aug[ust,]

[1] Paul Wood was a young artist of some promise in whom Edwards had taken considerable interest. An early death, however, cut short his career.

[2] It is impossible under the circumstances to determine who this priest was.

to remain there as a Professor of English Literature[.] Went to confession at Jesuits.

July 8, Sunday.

Went to Children's Mass at the Paulists. Met Father [Thomas] McMillan who invited us to take dinner. Heard angelic singing at the High Mass. Plain chant, the *soul* of plain chant. Greatly moved by the processional hymn. Had the honor of dining with the venerable Father [Augustine F.] Hewitt, Father[s Henry M.] Wyman, [Michael P.] Smith, McMillan and [John J.] Hughes. Sat opposite Father Hewitt at a long table without cloth, polished oak. Conversed about Ben Hur, Singing, [G. P.] Healey's paintings etc. After dinner went to recreation room with the fathers. Afterwards went up stairs with Fathers McMillan and Smith. Talked about Catholic books and wants of American Catholics. Saw the library. Would we had more men like the ones I met to day. Saw Mr. [Edwin L.] Edgerly. Called with him at Capuchin Convent. Went to Central Park.

July 9, Monday.

Went to Archbishop's House. Paul commenced to copy portrait of B[isho]p [John] Dubois. Saw the Sacristan M. W. McLaughlin[.] He promised to assist our collections. Saw Father [Michael] Lavelle, Rector of the Cathedral. He is enthusiastic about his late visit to Notre Dame. Father Daly invited me to take dinner with the Cathedral priests. Paul went down town to lunch. Met Father [Thomas J.] McCluskey, Father [Anthony] Lammel, the organist and Father ,[3] also an old priest from Montreal. By good luck, Father McMillan came in and dined with us. Father Daly took Paul and myself to see the Gallery of the American Art Association. Took Paul to see the Metropolitan Art Museum [at] Central Park. Saw the famous 1807 of Musoner,[4] Rosa Bonheurs Horse Fair and other famous pictures. Secured a private boarding house for Paul so he could be near the Metropolitan Gallery to go there every afternoon to study the paintings. Father Luke Evers called to see me. Met Mgr. [Robert] Seton, invited me to dine with him[.]

July 10, Tuesday.

Saw his Grace Archbishop [Michael A.] Corrigan this morning. Most affable man. Told him [Luigi] Gregori desired to paint a portrait of His Grace for our collection. I asked him if he could give me a lock of his hair so that Gregori could get the exact shade. He kindly said he would. He left the room and returned within a few minutes with a pair

[3] This was apparently a French Canadian visitor at the cathedral.

[4] The artist was apparently Jean Louis Ernst Meissonier and the painting his "Friedland, 1807."

of scissors in his hand. Bending his head and said, "please cut the hair yourself from any place you wish." I was rather embarrassed but his Grace said "do not be afraid to spoil my looks." I cut the hair and said to His Grace that I now could say I had the honor of giving tonsure to an Archbishop. Saw Dr. [Charles E.] McDonnell for a few minutes. Father Daly took me to see the Catholic Protectory. Saw Bro. Leontine, the Director. He took us through all the shops. I was surprised and delighted to see the little boys making shoes, setting type, making chairs etc., etc. apparently taking great delight in their work. Father Daly and myself and Father Luke Evers lunched with the good Brother. Met Father [John A.] Waters and Father [5] chaplains at the protectory also Mr. [6] in minor orders, went through the Sisters department for girls. Had so pleasant a time, remained for supper at the Boys dep[ar]t[ment] with Brother Leontine and the Priests. After supper the brother had the band play and the boys amuse us in various ways. Had a delight[ful] talk with the Brother on our way to the depot returned to hotel about ten.

Wednesday, July 11.

Paul commenced portrait of Bishop [John] Connolly from a very poor painting in the Archbishop's House. Called on Dr. Richard H. Clarke. He will try to be at Notre Dame Aug[ust] 15. Mr. Egan and I dined with Monsignor [Robert] Seton in Jersey City. The Mgr. is a most entertaining host. Naturally the conversation drifted to literature. The Mgr. showed us many rare books and family relics. Partly promised to will his books to Notre Dame. Took Paul to see the Eden Museum. Many person[s] I have met regret that Egan is going to give up the Freeman. Young [John] McMaster gave me a bust of Abp [John] Hughes owned by Mr. Ja[me]s. A. McMaster.[7] Went to Madison Square Theater to see

Thursday, July 12.

Called to see [Patrick V.] Hickey. Lunched with him. Had an interesting chat about Rome, Catholic Journalism and the Education of Boys. Went to the Foundling home with Father Lammel. Went to Jersey City to meet George Rhodius. Dined with Mr. and Mrs. Egan at [8] a protege of Egan. Miss Hickey gave me photographs showing Abp.

[5] Father Waters and the other priest were apparently the assistants at St. Raymond's Church, Westchester, who acted as chaplains to the protectory.

[6] It is not clear what a cleric in minor orders would be doing at the protectory but apparently that was what Edwards meant to say.

[7] James A. McMaster was the noted convert and editor of *The New York Freeman's Journal.*

[8] Evidently Edwards did not have a chance to check the name of his host.

[Patrick J.] Ryan of Phil. Abp. Walsh of Buffalo Prior Glynn, her brother and others present at the laying of the Corner stone of St. Patrick Church, Rome. Saw Dr. [John Gilmary] Shea.

Friday, July 13.

P[aul] Wood commenced portrait of Abp. Hugh[e]s after one made by Healy. Met several old friends today. Saw Prof. Folan formerly of Notre Dame. The Abp's housekeeper gave me several souvenirs of the late Cardinal [John McCloskey]. Mr. McLaughlin showed me through the Archbishop's library. Spent part of the day with George Rhodius. Nearly all my mornings are passed in the parlors of the Abp's house, to keep our young artist from getting lonesome. Father Luke Evers and I took supper with Egan at his home in Brooklyn. Received letters from Father [William] Corby, Sister Aloysius[9] and others. Met Mrs. Monroe.

Saturday, July 14.

At Archbishop's House all morning. Saw Mr. [J. J.] Kirwin, Mrs. [James] Sadlier's Agent. Called at Frank Leslie's Pub[lishing] House. Went to Elizabeth [New Jersey] with Dr. Shea. Met his wife, two daughters and Mother in law. After supper we chatted until eleven. The Dr. showed me many rare and curious works. He also gave me a number of old engravings of Bishops and prominent Catholics. He says he will be at Notre Dame for the great Jubilee Aug. 15. Retired about half after eleven. The Dr. showed me to my room. Went to sleep immediately.

Sunday, July 15.

A red letter day in existence. How I enjoyed this day with Dr. Shea. I felt like a pupil at the knee of his master. Went to Mass about seven to have the day free. Shortly after breakfast started for Newark with Dr. Shea to hunt up a portrait of Dr. [Orestes A.] Brownson painted by Healy. The picture had been removed by a daughter by the first wife of a man Brownson's daughter had married. From all accounts she is a very peculiar woman. Could not find her. Visited Seton Hall College. Dined there. Examined the library to look for old Catholic papers. Saw a portrait of Mgr. [Gaetano] Bedini[10] and one of [William Vincent] Harold[11] the priest who gave so much trouble in Phil. Father was very kind to us. Disappointed in Seton Hall. Nothing to see except dormitories,

[9] Sister M. Aloysius, C.S.C., was the sister of Father William Corby, C.S.C.

[10] Gaetano Bedini, Archbishop of Thebes, was the papal nuncio who visited the United States in 1853-1854 about whose presence there were riots and controversy.

[11] Father William Vincent Harold, O.P., was an eloquent Irish priest who figured in the trustee controversies of Philadelphia and later returned to Ireland.

study halls, refectory etc. Nothing pertaining to college work. Returned to Elizabeth. Dr. Shea gave me the manuscript of the second volume of his Hist. of Catholicity in the U. S. Intended to give me the first but could not find it, promised to send it with some books. Wen[t] to the garret of his house to rummage around among his papers, and books. His daughter gave me a lock of his hair. Left for New York after supper. Had a most delightful day. Paul spent the day with his Uncle in Brooklyn.

Monday, July 16.

Received and wrote several letters today. Dined with Ridder[,] Egan and McGinnis[s] of the Catholic News by invitation of Ridder. Talked about Cath[olic] Journalism. We commenced at one and before we knew it, it was half after five. Egan told me there was not another man in New York who could have brough[t] McGinnis[s] and himself together on account of the late unpleasant articles in the News referring to Egan's relations with McMaster. Ridder is a first class business man and appears to be a thorough Catholic. I told him the fault I found with the review was that it was too snappish. He said he had already spoken to McGinnis[s] on that score & he said he wished I would mention the subject to him. I did not, saying he could now afford to be more dignified than to notice the book of small fry. He agreed with me. Ridder desires a Roman Correspondent. I told him I would write to Monsignor [Germano] Straniero to send him a letter each week, ten dollars for each letter. Took supper about midnight with George Rhodius in honor of his birthday which was yesterday. His mother sent me one hundred dollars to give him as his birthday gift. Went with Egan to [John] McMaster's Rooms to see his Father's library. Secured many treasures.

Tuesday, July 17.

Paul finished the three portraits this noon. Sent them by express to Notre Dame. Bade good bye to the priests at the Cathedral. The Archbishop has not been home since Tuesday. Father [Andrew] Morrissey arrived from Notre Dame this morning to spend a few weeks with Father Evers. I asked Father Evers to telegraph for him. McMaster says he will send his library to Notre Dame. Put in a claim for Dr. Shea's collections. His daughters favor the idea. Hope it will eventually come to Notre Dame. Started for Philadelphia, George Rhodius tempted to come. Said he would meet us on our return to New York. Arrived in Phil. about eight. Took rooms near the Archbishop's House to be near the Cathedral. Saw Abp. Ryan and Father [John J.] Elcock, Rector of the Cathedral. Gave permission to copy the portraits. Ever since we started on our trip the weather has been delightfully cool. Wrote a long letter to Mgr. Straniero about various matters and spoke to him about becoming a regular correspondent for the Cath. News.

Wednesday, July 18.

Paul commenced to copy portrait of Bishop [Henry] Conwell after a painting by [John] Neagle. Carried the original to the school of the Christian Brothers [on the] other side of the Cathedral. Saw the Archbishop invited me to dine with him. Regretted exceedingly that previous engagements prevented him from attending the Jubilee of Father [Edward] Sorin. Saw Father [John J.] Elcock and Dr. [Ignatius] Hortsman [*sic*]. The latter gave me several interesting documents and pictures. At dinner met the above and Father [Alexander A.] Gallagher and Saw Mr. Byrnes, Sexton of the Cathedral. Spent the Afternoon in the Pa. Academy of Fine Arts. Also visited Independence Hall. Paul took great delight in visiting the latter place. He also was proud to see Gregori's pictures in the Cathedral, superior to the works of Brunadi,[13] [*sic*] and Costigina [*sic*][14] displayed there. Called on Father [Richard F.] Hannigan did not find him at home. Called to see my old friend Mrs. [B. M. B. Robins] Robbins, [*sic*] the aged sister of Bishop [Francis] Gartland. Found her pretty well.

Thursday, July 19.

Commenced painting portrait of Bishop [Francis Patrick] Kenrick, I filled in the back ground to assist a little. The original is by Healy. Father Hannigan called to see me in the morning. Invited me to go to see the New Home built for boys at Eddington by Drexell[15] [*sic*] Girls. The Christian Brothers there received us most cordially. Met Bro. Stephen and Bro. from Manhattan College. The director of the new home Bro. [16] is a very able man. Visited Independence Hall.

Friday, July 20.

Difficult to work on picture because atmosphere so damp the paint does not dry. Called on Mrs. Robbins [*sic*]. She gave me several old books and pamphlets. Visited Independence Hall. Visited Mr. [Martin I. J.] Griffin, Editor of I. C. B. U. Journal and Catholic Historical Researches. Visited Ridgway library with him. Called on Mr. John Campbell. Met a Sulpician from Montreal, formerly of Baltim[ore]. Said Notre Dame did wrong to take Mr. Egan away from the Freeman's Journal. His service

[12] Possibly Father James H. Corrigan, the rector of Seton Hall College.

[13] Apparently Edwards meant Constantino Brumidi (1805-1880) who did some of the paintings in the Cathedral of SS. Peter and Paul in Philadelphia.

[14] Apparently Filippi Costagni (1839-1904), a lesser known artist.

[15] The daughters of Francis A. Drexel, Mrs. Walter George Smith and Mrs. Edward Morell, founded the St. Francis Industrial School at Eddington.

[16] The *Catholic Directory* for 1888 did not list the brother director.

was much need there. Went to hear Fra Diavolo[17] at Grand Opera House.

Saturday, July 21.

Raining. Paint still sticky. Able to work however. Went to Mr. Griffin to visit old St. Mary's church, St. Joseph's and Trinity. At St. Mary's went all through the parochial residence from cellar to garret. At Trinity met the pastor Father [Ernest O. Hillerman] who took us all through the old grave yard. He is writing a history of the church. Had delightful visit with Mrs. Robbins [*sic*]. She told me many stories about the early days when she was a school teacher. Dined with Griffin at Duners. Met Mr. Furer [Francis T. Furey] & Dr. [W. J. Campbell, M.D.] of the Hist[.] (Cath[.]) Soc. Had a long chat with Furer [*sic*] who is Nat[ional] Cor[responding] Sec[re]t[ary] of the Soc. Visited the Hist[ory] Room an apartment about fifteen or sixteen fts. by twelve or thereabouts. Saw Mr. Powers, Financial Secretary of the Archdiocese. He gave me several pictures and pamphlets and an old painting on copper. Saw the Archbishop for a few minutes. What a lovable noble prelate he is. Simple as child and goodness personified. Went to confession.

Sunday, July 22.

Attended Mass at the Cathedral. Received Holy Communion at seven o'clock. Accompanied by Mast[.] Fred Sanahan, a lad of twenty and grand son of Mrs. Robbins [*sic*] we visited Fairmount Park to see the collections in Memorial Hall. Wrote several letters. Took supper with Mr. [Martin I. J.] Griffin at his home. Met his wife and children. Griffin means well but he needs the polish of a Dr. Shea. He never had the right kind of training. Spent the evening with Mrs. Robbins [*sic*]. She told me that when Bp Gartland met [Nicholas] Cardinal Wiseman, the latter noticed the Bishop's coat of arms and said Where did you get my device. Both belonged to different branches of the same family. Mr[s]. Robbins remembers Bp. [John] Carroll, Bp. [Michael] Egan and many other Prelates. She was at Emmittsburg [*sic*] when Mother [Elizabeth] Seton was superior. She took delight in recalling Bishop [Henry] Conwell's first sermon in Phil[adelphia]. He told the people he was glad to find they were so dacent [*sic*]. In fact you are a dacent set. I was told before I came you were a dacent lot of people and I find you are, etc. etc. She also told me of a curious character named Cheap Jeannie, a woman who peddled laces, ribbons etc. in the market, & other places. This character was a very good soul. Having made a little money she thought she would give a dinner in honor of Bp. Conwell and a few clergymen. The dinner was to be a small affair according to the ideas of the hostess. To be swell she must have music. While her guests

[17] Possibly Auber's *Fra Diavolo*.

were discussing the viands the hostess sat near by grind[ing] out music from a hand organ.

Monday, July 23.

Met Wolfe [*sic*] [George D. Wolff] of the [Philadelphia Catholic] Standard. Paul finished the portraits of Bp. Conwell, and Bp Kenrick this morning and sketch[ed] the portrait of Ab [James Frederick] Wood putting on the first coat of paint on the face. Expressed the pictures to Notre Dame. Went to bid the Archbishop good bye. He saw Paul for the first time & was surprised to find him so small and young. When he heard his name he said a letter came here a few days ago for Paul Wood with a dollar in it from his mother. I thought it was addressed to Abp Wood and opened. When I saw my mistake I returned the letter to the writer. Fearing you may not get the letter or money. I will give you something to [*sic*] instead of what I sent back. In spite of our protest the Archbishop made Paul take five dollars saying you must obey an Archbishop when he commands. This little incident illustrates the noble hearted generous Abp. of Phil[adelphia].

Tuesday, July 24.

Last night we took the steamer from Phil. to Baltimore via Bay & Canal. The accommodations of the boat were miserable. Would never take the trip again. Arrived in Baltimore this morning at six. About half after eight went to Mr. Connor's house (the Sexton). His son Joe accompanied [us] to the Cardinal's House. His eminence is absent. To expedite matters I am to paint in all the pictures. Paul will sketch them and I will put on the first coat and finish the back ground and mozettas as much as possible. Commenced with Abp. [Ambrose] Marechal's picture. While Paul was sketching the picture I went up to the garret to look for some old news papers and pamphlets found several. Last year the Cardinal gave me permission to take anything I could find there of use. He said it had been pretty well ransacked before. While I was painting background of Abp Marechal, Paul sketched outlines of Abp[.] Marechal's picture. Called at St. Mary's Seminary saw Father Mangin, [*sic*] [Alphonse L. Magnien, S.S.] Saw Father [Patrick J.] Donahue and Waylen [John T. Whalen] of Cathedral. Father [Thomas S.] Lee the Rector is absent from home. In afternoon visited Art Gallery of Hist. Soc, Found Peabody Gallery closed. Mr. Burns gave me souvenirs of Abp. Wood.

Wednesday, July 25.

Painted today on portraits of Abp[.] Marechal and [James] Whitfield. Searched Garret [*sic*] again found some old Cath[.] Almanacs and Cath[.] Heralds. In afternoon went to baseball game with Mr. Connor and Joe. Balt. versus St. Louis, 6 to 2 in favor of latter. Saw Father Riordan [William A. Reardan?] of Cathedral at the game. He was sur-

prised to find anyone there who knew him. On way home called at St. Ann's church erected through the munificence of a Mr. Kenedy. Met the Pastor Father [William E. Bartlett] who was formerly a Quaker. Spent the evening at Mr. Connor's talking to himself and his amiable wife and son Joe. Mr. Connor invited us to go to Bay Ridge, a watering place near Baltimore.

Thursday, July 26.

Commenced portrait of Archbishop Carroll. Searched for old books and papers. In afternoon went to Bay Ridge on Steamer Columbia. Had an invigorating sail down the Chesapeake Bay for two hours and a half. Paul and Joe went in bathing for two hours, too long. Mr. Connor and myself chatted. Boys stayed in so long we had to rush our supper. Ten minutes to eat and had to run to catch boat. Just got there in time, not a minute too soon.

Friday, July 27.

Commenced portrait of Abp. [Samuel] Eccleston. Father Lee returned home this morning. Saw him for the first time. Again searched for paper. Spent afternoon in Garret of Loyola College, found there many bound volumes of Cath[olic] papers, which I hope to get in exchange for other books. The rector is not at home. Father Sandall [J. H. Sandaal] was very kind to us. Met several of the seminarians.

Saturday, July 28.

Went to St. Mary's Seminary early in the morning to copy portraits of Bishop [William] Dubourg & Bishop [John J.] Chanche. Told Paul if we could paint the seven portraits including Abp Baileys [*sic*] [James R. Bayley] in seven working days I would give him a medal. He then worked with renewed energy. In afternoon worked in garret at Loyola College. Paul reads or visits at galleries every afternoon. The Cardinal returned. I visited him in his private rooms. He is truly very democratic and one of the most affable men I have ever met. He talked about his late visit to Rome, his coming trip to Notre Dame. He also said he had been appointed by Rome to settle the dispute between Bishop [Richard] Gilmour and the Grey Nuns of Toledo. He asked me what the people thought of the trouble. I replied their sympathies were with the good nuns and against the Bishop. His Eminence said he had a great pile of documents from Rome treating of the question and he hopes God would give him light to settle the affair as it should be. He spoke of Henry George's Book and said he was against Rome's condemning it because the condemnation would advertize the man and his book and lead people to think the church opposed freedom of thought etc. He said the good sense of the American People would lead them to condemn the work. The

more I see of His Eminence the more am I convinced of his goodness and humility. Went to the Baltimore Market with Paul and Joe Connor. Really a sight. Cardinal's Housekeeper Minni Moynahan[?] gave me a souvenir of the Cardinal.

Sunday, July 29.

Attended Mass at the Cathedral. Saw Bishop [John] Moore in the Sanctuary. The Cardinal offered the Divine Sacrifice. Went to Bay Ridge on the Steamer with Paul & Joe took a bath in the Bay. The sea nettles at Bay Ridge spoil the place for bathing. Mrs. Connor gave me a beautiful silk umbrella.

Monday, July 30.

Worked on portraits of Dubourg and Bishop Chanche in St. Mary's College. Also worked on portraits of Abp Eccleston in Cardinal's residence. Put finishing on portraits of Abp. Carroll, Abp. Marechal and Abp. Whitfield. Had a little visit from Cardinal who complimented Paul. Took the portraits to show at Mrs. Allens[.] N. Franklin St. where we are boarding, Mrs. and Miss Allen, Mrs. Montague were greatly pleased with them.

Tuesday, July 31.

Worked on portraits of Bp. Dubourg. Laid in background of portrait of Abp Baily [*sic*]. Saw the Cardinal for a few minutes. Went to Mirror office. Saw Mr. Connolly the Editor and Mr. Crockwell, the latter referred me to an old lady named [Mrs. Howes] Goldborough for numbers of the Mirror. Received many complete volumes from her. Also old letters written to her husband by Bp [William H.] Gross and several prints. She also promised to look up some books and to send me a sword used in war of 1812. Bade good bye to Mr. and Mrs. Connor and Joe. Joe and Mr. Connor came to depot with us. Started at five for Washington, arrived there about seven. Cordially welcomed by Mrs. Emily Carroll Brent. Put me in rooms generally used by Miss Jeannie Carroll who is now at the seaside. Went to see Capitol and President's House by night.

Wednesday, Aug. 1.

Received several letters. Visited Capitol went all through the building. Went to Corcoran Art Gallery. Was greatly disappointed when found it closed because desired Paul to make a study of the pictures there. Went to East room of White House. Saw President [Grover] Cleveland drive up and alight from his carriage. He is anything but a dignified or imposing looking man, dressed in a grey suit, short coat and straw hat. His photographs do not resemble him. Went to Washington's monument, to the Smithsonian and spent four hours in the National museum. Called at Willard's Hotel to see General [William S.] Rosecrans. He invited me to his room where I remained about an hour and a half.

The General told me many interesting things about the war and about letters he had received from different persons. He said he would write to his son to deposit his correspondence and papers in our historical collections at Notre Dame. He told me about investigations in the treasury department, details known only to himself, the Secretary of the treasury, and one other person besides myself. I felt greatly flattered by his confidence. He said the full report would soon appear. I wrote on slips of paper several things he told me about efforts to make him president in 1864.

Thursday, Aug. 2.

Received two letters from Monsignor Straniero and several from other friends. Mgr. Straniero sent me the document granting a special blessing of the Holy Father for all who will attend the Jubilee Mass of Father Sorin. Wrote several letters. Started for Mt. Vernon. The paper said the boat left at half after ten but it started at ten. Several others were left. Went to Visitation Convent, Georgetown with Miss Brent & Paul. Paul commenced to copy a portrait of Ap. [Leonard] Neale preserved there. Saw several of the nuns and Mother Superior. Had a delightful chat with Sister Baptista [Vinton], who prepared the Hist[ory] Charts and a Manual of History. Promised to return Saturday to inspect some new charts she is preparing. Took Paul to see game of baseball bet[ween] Philadelphia and Washington. Score 2 to 0 in favor of latter. Called on May Mallet, not at home. Called on the Burritts, Miss Carroll's relatives and on Mrs. Goodfellow; Miss Brent's relative, Miss Brent's nephew Mr. Chilton called to see me but I was out.

Friday, Aug. 3.

Received letters from C. Carroll of Chicago. Wrote to Mgr. Straniero. Started for Mt. Vernon accompanied by Miss Emily Carroll Brent and Mast. Wood. Rained in morning. Had a pleasant trip to Mt. Vernon. Saw tomb of Washington. Visited his home and tomb in the en[18]

University of Notre Dame

[18] The diary ends abruptly at this point.

BOOK REVIEWS

GENERAL CHURCH HISTORY

Jesus Christ: His Life, His Teaching, and His Work. By Ferdinand Prat, S.J. Translated from the sixteenth French edition by John J. Heenan, S.J. (Milwaukee: Bruce Publishing Co. 1950. Pp. xiv, 560; xii, 558. $12.00.)

Students of the New Testament and of the primitive Church have long since been acquainted with the French original of this translation. The reviewer has long shared the judgment of Père Lagrange: "C'est la meilleure vie de Jésus qui existe." The French work was acclaimed by more than Catholic scholars. In reviewing it Maurice Goguel spoke of Father Prat as "un exégète considerable." The reasons why this reviewer holds the French work in such high esteem are these: the author *commands* a great mass of New Testamental and related data, in no way undigested, but remarkably assimilated; he *marshals* his data with order and clarity, skillfully employing the mechanics of design in setting up the book into text, notes, and appendices with apt disposition of data under these sections; he *expresses* wide erudition with lucidity, simplicity, and facility of style that can deceive the unitiated. There is much reading and thought behind each assertion. It seems to this reviewer that the limitations of this work are the restrictions imposed by the genre rather than by scholarly default.

The translation of Father Prat's great work is particularly fortunate. It created the same impression on the reviewer that reading the original did. The translator has achieved something beyond the mechanics of Englishing French. He has caught the spirit of the original. The awareness of reading a translation is lost. The publishers are to be commended on the excellence of the book-making. The binding, type, and design are in keeping with the quality of the contents. Nothing of the original is sacrificed. The translator has added occasional notes on English bibliography. The sixteenth edition had been supplemented by notes of J. Calès. The orderly disposition of data noted above is readily observed in the edition before us. Description, exposition, and judgment are concisely and clearly stated in the text. Technical philology, criticism, archeological data, and the like are in the footnotes. Questions that merit an excursus are briefly treated in the appendices. There is a philological and general index in each volume.

Reference was made above to the limitations of the genre. The first is that imposed by space or pages. Some discussions must be omitted or

abbreviated. This is determined by the author's scholarly discretion; the second is that imposed by time. New Testament research moves rapidly and a life cannot be as contemporary as a newspaper. Thirdly, there is the matter of emphasis. There is always the hazard in this genre that the portrait will not appear in relief. But where one author fails another succeeds. The works of Lagrange and Lebreton make good companions to Prat. Fortunately, all three are now available in English.

JOHN J. DOUGHERTY

Immaculate Conception Seminary
Darlington

Religion and the Rise of Western Culture. [Gifford Lectures, 1948-1949]. By Christopher Dawson. (New York: Sheed and Ward. 1950. Pp. xvi, 286. $3.50.)

On the general theme of the relation of religion and culture, in the widest sense of both words, Mr. Dawson has been recognized as a world authority for well over a quarter of a century. There is no field of primitive or pagan culture and religion that he has not explored with intense scrutiny. He has also written penetratingly of the roots of mediaeval Christian culture and its flowering in Langland. In these lectures he studies the whole mediaeval movement, the religious origins of western culture, the monks of the West, the barbarians and the Christian kingdom, the Byzantine tradition, the mediaeval reform movements, chivalry and courtly culture, commune and gild, school and university, and finally the religious crisis of mediaeval culture.

The key to the problem which is here studied remains for Mr. Dawson what it was when he wrote *Christianity and the New Age* in 1931 wherein he said:

> Why is it that Europe alone among the civilizations of the world has been continually shaken and transformed by an energy of spiritual unrest that refuses to be content with the unchanging law of social tradition which rules the oriental cultures? It is because its religious ideal has not been the worship of timeless and changeless perfection but a spirit that strives to incorporate itself in humanity and to change the world. In the West the spiritual power has not been immobilized in a sacred social order . . . it has acquired social freedom and autonomy . . . and has had far-reaching effects on every aspect of social and intellectual life (cited on p. 8).

This, of course, is another way of saying that "the Word became flesh and dwelt among us." That is why Mr. Dawson should have pointed up more sharply the nature of the historical revolution (or, better, renovation or reformation) that occurred "in Christ." It was not by simple historical evolution that "the spiritual power . . . has acquired social free-

dom and autonomy." The increasingly articulate demand for freedom sprang from conscious and corporate obedience to Christ's command concerning "the things of God." The same command, however, included autonomy for "the things of Caesar." Mr. Dawson traces admirably the steps by which spiritual freedom was won in the Romanized, barbarized, feudalized and, finally, urbanized Middle Ages; but, so it seems to me, he is merely puzzled by what he calls "the tragic crisis of the mediaeval spirit . . . reflected in the greatest literary achievement of that age, the *Divina Commedia* of Dante" (p. 262). He was bound to be puzzled if he thinks Dante is a Ghibeline suffering from a "disproportion between spiritual aims and political means" (p. 252). All that Dante wanted was freedom and autonomy for both the "things of God" and the "things of Caesar." He wanted neither Emperor nor Pope, neither Ghibelinism nor Guelfism, to run or ruin the whole of Christendom, which was neither just a Church, nor just a State, nor just the Universities of Paris and Bologna. He wanted Christendom to be run by Christ, Who alone is above the Pope and the prince, the professors and the individual persons, "ab Illo solo . . . qui est omnium spiritualium et temporalium gubernator." The real crisis at the end of the Middle Ages was not any "disproportion between spiritual aims and political means;" it was a disproportion between political, economic, scientific, artistic, and personal aims and spiritual means. There was a "trahison des clercs," in the narrow sense of the word *clerc*, as today we are suffering from a "trahison des laïcs." Until both treasons are removed we shall not have a world safe for Christendom.

GERALD G. WALSH

Fordham University

The Pastoral Care of Souls in South-East France during the Sixth Century. By Henry G. J. Beck. [Analecta Gregoriana. Vol. LI. Series Facultatis Historiae Ecclesiasticae, Sectio B., no. 8.] (Rome: Università Gregoriana. 1950. Pp. lxii, 414. $3.50; available from the author. Immaculate Conception Seminary, Ramsey, New Jersey.)

The faculty of ecclesiastical history at the Gregorian University, Rome, has been encouraging dissertations on the pastoral activities of the early Church. Some have been printed privately, but the more notable products have been published as part of the series of *Analecta Gregoriana*. This field of investigation had been largely untilled, perhaps, because the sources did not seem to be sufficiently abundant and partly because numerous preliminary studies were required in specialized subjects: history of the divine office, of the Mass, of the single sacraments, and of preaching. The sources are relatively abundant for one well-defined region, corresponding roughly to Provence, during the sixth century, from the

time of Caesarius of Arles to that of Gregory of Tours. These two bishops are, in fact, themselves the chief sources, although Gregory lived outside the region.

The sixth century in Gaul is the link between antiquity and the Middle Ages. Hans von Schubert called it "the flowering time of the Merovingian national Church." The Church, however, was still a church of "Romans," not of barbarians, especially in its hierarchy and clergy. In Part I of his book Father Beck studies "The Corps charged with the care of souls" in great detail. For the thirty dioceses which he studies, he has been able to identify 148 bishops. The changes of the century are mirrored in the lives of the bishops and their clergy: the decline of the old Roman aristocracy, the decline of formal Latin education, the infiltration of the barbarian, and the gradual increase of royal control over the liberties of the Church.

"The Exercise of Pastoral Care" (pp. 94-345) constitutes the bulk of the work and is divided into four sections: a) the maintenance of divine worship (the office and the Mass); b) the communication of sacramental life (each sacrament treated separately); c) the provision of inspirational guidance (by preaching and by regulating the cult of saints); d) the procuring of material benefits (pastoral care of the unfortunate). The author's generous definition of "pastoral care" takes him into every activity of the bishops and their clergy. His work becomes a survey and assessment of the total activity of the Church in southeastern France. It is as though we were reading a combined version of the quinquennial report of thirty dioceses to Pope Gregory I.

It is possible to note only a few items of special interest. As against the view of Leclercq, Beck shows that daily Mass cannot be described as "exceptional" in Gaul in the sixth century. The anointing with holy oil was more widely employed than it would be today, probably to discourage the use of charms. In the history of preaching St. Caesarius of Arles wrought a salutary change in traditional practice by extending the bishop's privilege in this office to all priests, and even to deacons. He further composed a series of set sermons that could be read by priests or deacons when an unforeseen emergency should arise. Caesarius also turns out to be a witness for the existence of private penance. These items afford only a hint of the vast amount of specialized information gathered, evaluated, and synthesized by the author.

The most important conclusions are repeated and summarized in an "Epilogue" (pp. 345-361). An appendix considers the archaeological remains of early Christian basilicas and monasteries in the cities of Arles, Marseilles, Vienne, and Lyons. The tabulation of "Sources" (pp. xxiii-xlviii) is a particularly valuable checklist of editions, studies, and evaluations of the available sixth-century texts. It contains about sixty con-

temporary authors and sixty "vitae." One item of interest was coming off the press at the same time as Father Beck's work, viz., E. Salin, *La civilisation mérovingienne* (Paris, Picard).

This is a pioneer work in many respects and there is not yet a similar work of the same size with which it can be compared. For southeastern France it will not soon be surpassed; for other regions it sets a high goal.

FRANCIS GLIMM

Immaculate Conception Seminary
Huntington

Innocent III: Church Defender. By Charles Edward Smith. (Baton Rouge: Louisiana State University Press. 1951. Pp. vii, 203. $3.50.)

Professor Smith has undertaken the task of illustrating from the printed correspondence of Innocent III certain aspects of the great Pontiff's reign which until recently have been comparatively neglected. The title of his book is a little misleading since the work is not principally concerned with Innocent's defence of the Church against external threats, but rather with his attempts to reform its internal life. Details are given of many cases involving simony and clerical incontinence, monastic abuses and electoral disputes, in which the Pope intervened decisively to uphold the highest standards of ecclesiastical discipline, and in addition there are chapters on Innocent's relations with eastern Europe and on his crusading plans after 1204. The topics selected for discussion are thus very similar to those recently analyzed by A. Fliche, though Professor Smith does not appear to have made use of Fliche's article. His work is intended as a supplement to, rather than as a substitute for, the existing studies of Innocent's pontificate, and it may prove a valuable adjunct for teaching purposes to the standard accounts; the student who reads here in a few pages concrete details of papal interventions in the affairs of dioceses ranging from Sicily to Sweden and from Caithness to Kalocsi may find that the textbook platitudes on "universal jurisdiction" and "ecclesiastical centralisation" take on a new life and significance.

One feels, however, that the author has been rather unenterprising in his handling of the interesting material that he presents. Each chapter contains simply a series of summaries of papal letters, grouped under arbitrarily selected subject headings, and presented with a minimum of commentary. This method serves to remind us of the innumerable cases concerning church discipline that were referred to the Roman Curia for decision, but hardly provides an adequate basis for an estimate of Innocent's own characteristic preoccupations, for one could produce very similar documentation from the registers of other thirteenth-century pontiffs.

In some of the letters cited Innocent was acting on his own initiative to check widespread abuses; more frequently he was pronouncing sentence as judge-of-appeal in particular cases. Some of his judicial decisions were merely applications of current canonistic doctrines, others suggested new and significant interpretations of the existing law, and a third group provided precedents for cases that had not been envisaged in the earlier canonistic collections. Again, many of Innocent's judgments passed into the *Gregoriana* and so remained for centuries an integral part of the law of the Universal Church, while others were of only local application and ephemeral importance. Distinctions of this sort are ignored in the present work, and an emphasis on them might have enabled the author to build up from the materials he has collected a more coherent picture of Innocent's distinctive contribution to the life of the Church.

The "Bibliographical Note" contains a useful list of sources for Innocent's published letters, although Kempf's edition of the *Regestum super negotio Romani imperii* might well have been included. The list of secondary works is rather fragmentary.

BRIAN TIERNEY

The Catholic University of America

La crise religieuse du XVI^e siècle. By E. de Moreau, Pierre Jourda and Pierre Janelle. [Histoire de l'Eglise depuis les origines jusqu'à nos jours, t. 16.] (Paris: Bloud & Gay. 1950. Pp. 461. 960 fr.)

The great collaborative History of the Church which was started by Augustin Fliche and the late Victor Martin and is now continued under the editorship of MM. Fliche and Eugène Jarry, has produced ten of the twenty-six volumes planned. After L. Cristiani, in the seventeenth volume of the series, has already traced developments within the Catholic Church from 1518 to 1563, the present volume surveys the origin and course of the Protestant Revolt during substantially the same period.

The work is divided into three "books": "Luther and Lutheranism," by Father de Moreau, S.J.; "Calvin and Calvinism," by Professor Jourda of the University of Montpellier; and "Henry VIII and Anglicanism," by Professor Janelle of the University of Clermont-Ferrand. All three of these writers are scholars of distinction, particularly within the fields assigned to them. All show themselves admirably *au courant* of the vast bibliography of their respective subjects, including the most recent studies. All of them display a fine moderation of tone and scrupulous fairness. All of them present a wealth of interesting observations, nicely measured judgments, analyses or syntheses of problems formulated with French precision and clarity. As a summary of that crucial first half-

century of Protestantism we have probably received nothing quite so good from Catholic pens.

On the other hand, it must be regretted that the tripartite plan adopted has permitted only scattering allusions to so outstanding a figure as Zwingli, insufficient attention to the Anabaptists and related movements, and no attention at all to the Socinians. The remarkable development of Protestantism in Bohemia, Poland, Hungary, and Transylvania receives only the briefest mention—and that in connection with Lutheranism, whereas in these lands Calvinism was far more important. On some much debated questions the authors pronounce rather too categorically, e.g., the unqualified assertion that Calvin wrote the celebrated rectoral address of Nicholas Cop (p. 179), or the statement, apropos of the Reformation Parliament of 1529, that the king himself designated the members of the House of Commons (p. 330). It is deplorable that a work in general so excellent should be marred, particularly in its first book, by so many errors as to dates, names, or facts. Thus, for instance, the thunderstorm that helped to drive Luther into the monastery is here dated in 1502 (pp. 15, 39), instead of 1505; Luther's stay in the Wartburg is protracted through eighteen months (p. 53), instead of ten; the battle of Mühlberg is dated May 19, 1547 (p. 69), instead of April 24; the sack of Rome is placed in 1526 (p. 321), instead of 1527, etc., etc. The humanist Geiler von Kaisersberg is garbled into "Keyenberg" (p. 7); Anhalt-Zerbst into "Gerbst" (p. 13); Jan Laski into "Taski" (p. 161); the Elector Joachim I into "Jean de Brandebourg" (p. 63); Sten Sture is presented as "King of Sweden" (p. 124), and Lund(!) as the archiepiscopal see of that country (p. 125); the reign of Sigismund II of Poland is extended five years beyond the true date of his death (p. 162). And there are many more examples of a haste or a carelessness that do not reflect credit upon Catholic historical scholarship.

ROBERT H. LORD

St. Paul's Church
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Here I Stand: A Life of Martin Luther. By Roland H. Bainton (New York-Nashville: Abingdon-Cokesbury Press. 1950. Pp. 386. $4.75.)

Since World War II the figure of Luther has become somewhat of a problem for those who are not Roman Catholics. Dean Inge represented a not uncommon position when he recently denounced Luther as the spiritual father of Hitler and traced the woes of the German people to Lutheranism. Professor Bainton, an Englishman by birth, is a Congregationalist, not a Lutheran. But most Protestants feel a kind of solidarity with Luther and tremble to think what their claims would be without him. Hence they

have as a rule rallied to the defense of the great religious revolutionary. Dr. Bainton is no exception to this rule. He rarely misses a chance to side with Luther when the latter attacks Catholicism and he falls into errors of his own.

Some of these mistakes may be mentioned. One of the most curious is his so-called "Failure of Confession" (p. 54 ff.). Here the scrupulous Luther is portrayed as spending as many as six hours at a single confession in an impossible attempt to remember all his sins. Professor Bainton does not clarify the issue when he asserts that if sins are "not confessed, they cannot be forgiven." The false impression is created that the Catholic doctrine on confession was and is now an impossible doctrine. The fact of the matter is, however, that the true doctrine of confession as taught by the Catholic Church in Luther's time and in our own, is that even though the penitent should forget some sins these sins are, nonetheless, forgiven. In other words, it is only the hypocrite, the one who deliberately conceals a serious sin, that does not obtain forgiveness.

Another misleading section is the description of the Leipzig debate between Eck and Luther (pp. 114-115). On the essential issue of the debate, the primacy of the Pope, Bainton as an orthodox Protestant makes out that Luther had the better of the contest. He concludes this episode by making Luther's judgment his own: "Luther pointed out that actually in the early centuries bishops beyond Rome were not confirmed by nor subject to Rome, and the Greeks never accepted the Roman primacy. Surely the Saints of the Greek Church were not on that account to be regarded as damned." Luther, of course, was speaking before the attitude of the Greek saints was clearly known, but surely since that time the controversy had taken on quite a different aspect as can be seen even in non-Roman Catholics like Scott and Kidd. Dr. Bainton also writes as a good Protestant in his treatment of indulgences. He asserts that Leo X in 1513, "had promissed crusaders plenary remission of all sins and reconciliation with the Most High" (p. 79). This is an example of quoting *ex contextu*. For as a careful reading of the entire bull reveals Leo X was speaking of remitting sins *quoad reatum poenae* not *culpae*. In a word, the Pontiff, presupposing a good confession already made, was merely granting the usual plenary indulgence. Among the minor errors the following should be noted: there is no substantial foundation for translating *Salve Regina* as "Save O Queen" (p. 38). The author reveals his unfamiliarity with the breviary when he states that Luther was "obligated to say matins, terce, none, vespers, and compline" (p. 195). He should have added lauds, prime, and sext. Finally, St. Augustine was not the founder of Luther's order (p. 58).

The Abingdon-Cokesbury Press has produced a handsomely bound and printed volume. The unusual illustrations, which we owe to Dr. Bainton's

hobby of collecting mediaeval and Renaissance drawings, woodcuts, and engravings greatly enhance the book. The bibliography is adequate by the highest scholarly standards. The index, however, should be much more detailed. The method of documentation is a new departure. This reviewer found it insufferably bad. On none of the 386 pages does a footnote appear. To check Dr. Bainton's sources one has to count from the top down on any given page. For example, on page 21, the first documentation given, I counted down to line 21. The next was to turn to the back of the book where one is confronted with the following: 23, 21 TR, 3566A (1537). Move number three is to find the key to the abbreviation. By a fourth and final effort, this time of consulting the bibliography, one reaches the desired sources.

Although Dr. Bainton's *Luther* by no means supplants Father Grisar's biography of the reformer, it is the most readable work on him in English and is based on impressive erudition. Inasmuch, however, as it puts Luther up as a safe leader to follow in religious matters it is repeating an error of a former generation which many of our separated brethren have happily abandoned.

HERBERT J. CLANCY

Canisius College

The Reformation in England. I. "The King's Proceedings." By Philip Hughes. (New York: Macmillan Co. 1951. Pp. xxi, 404. $6.00.)

This is an important and learned study which will have to be taken into serious account by all students of the English Reformation. Its main value lies—in the present writer's view—in the clear and decisive way in which the author has applied Catholic theology and his knowledge of theological and canonical history to the main issues raised by Henry VIII's "proceedings." In regard to the validity of Henry's marriage, for example, he shows by appeal to Cajetan, Vitoria, and others that the best contemporary opinion did not question the validity of Julius II's dispensation and that in spite of the hasty and superficial views culled from a number of universities, the matter cannot be regarded as so uncertain canonically as the royal propaganda and subsequent Anglican historians would have us believe. Nor, after Father Hughes' skilful narrative, will it be easy any longer for the legend of a weak Clement VII forced by the emperor to deny justice to Henry to obscure the historical truth of a weak Clement VII bullied by Henry to refuse even a bare hearing to the queen's case. Again, the analysis of the full implications of the royal headship and its concomitants constitutes in effect a cogent and valuable critique of the "minimizing" view of the Henrician schism which the learned but not always very penetrating works of the late Gustave Constant did so much to spread. Yet in his presentation of the idea of the royal headship as

something utterly novel and without precedent Father Hughes would seem to leave out of account the enormous extent to which state control over religious affairs, together with a corresponding change in outlook, had already gone all over Europe. Some of the things being said by contemporary Gallican lawyers about the position of the French king in the French Church were, so far as words go, not very far off Henrician pronouncements.

In his judgments on individuals Father Hughes is, perhaps, inclined to be on the severe side. He will have none of the view that later mediaeval doctrine, particularly on the Mass and the Papacy, had become so confused that the distinction between orthodoxy and unorthodoxy was difficult to see. And here, too, he undoubtedly makes out a very strong case. On the other hand, many educated men, especially in England and Germany, were undeniably in a state of genuine theological confusion—possibly through lack of knowledge of the authoritative sources, and so great an authority as Professor Jedin has recently made this point forcibly in the first volume of his history of the Council of Trent.

While concentrating primarily on the actual history of the schism, Father Hughes has also attempted to analyze and synthesize all the important elements in English society in the early sixteenth century and to find their relationship to the achievement of Henry VIII. This ambitious task is interestingly attempted but it has led him on to ground where he is less of a specialist and where his trenchant and clear-cut approach is, perhaps, not always so effective. A Catholic reviewer elsewhere (*Downside Review* [1951], p. 375) has drawn attention to weaknesses on the economic side, and the present writer would be inclined to query the severity of the strictures on the *Devotio Moderna*, which, however, does not appear to have had much influence in England at all and is not referred to specifically in M. Pierre Janelle's study of Catholic England on the eve of the schism, on which Father Hughes has much relied.

Criticisms such as these, however, do not detract from the general value of a learned, stimulating, and forcefully written book, the second volume of which will be eagerly awaited.

H. Outram Evennett

Trinity College
Cambridge

Reginald Pole: Cardinal of England. By W. Schenk. (New York: Longmans, Green and Co. 1950. Pp. xvi, 176. $3.00.)

The value of manuscripts is powerfully proved in this story of Reginald Pole. Until recent times writers of this period of English history who were sympathetic with the cause of the Elizabethan religious policies

usually portrayed Pole in an unfriendly framework. But documents will talk, as will maps, if one looks at them carefully enough. After the dust of centuries has been cleared, we find Pole emerging as a character humanistic in his tastes, congenial in his relationships with others, strong in will, humble in spirit, forgiving in disposition. His stature as a scholar is evident in his writings and also in his acceptance by the literary lights of the day, men such as Bembo, Sadoleto, Erasmus, and Contarini. His congeniality was manifest by the fact that his court was always well patronized, not because of his royal background but because of the nature of his disposition. That he was strong in will, is well demonstrated by the fact that he dared take issue with Henry VIII on the thorny problems of the divorce and the separation from Rome. This stand was instrumental in bringing about the tragic death of his saintly mother at an advanced age. Pole's humility is recognized in the fact that he delayed his ordination to the priesthood until late in life. His forgiveness is deduced by his attitude not only toward his friends, some of whom betrayed him, but also toward his enemies.

Some readers may wish that Pole had been a little more indulgent in his treatment of heretics. In this he probably made the same mistakes as his cousin Queen Mary. They should have done what Elizabeth did, namely, put people to death for treason, not for heresy. If they had they would probably have escaped the reproach of posterity.

The work of Mr. Schenk deserves high praise for its scholarship, style, and impartiality.

EDWARD V. CARDINAL

Sheil School of Social Studies
Chicago

Conciles des orientaux catholiques. By Charles de Clercq. [Histoire des Conciles d'après les documents originaux, tome XI, première partie de 1575 à 1849.] (Paris: Libraire Letouzey et Ané. 1949. Pp. xii, 492. 1,300 frs.)

The French edition of this volume is a continuation of Hefele's *History of the Councils* considerably enlarged by the translator, the late H. Leclercq. The author of this volume is a member of the Pontifical Commission for the redaction of a code of canon law for the Eastern Church. He is well prepared for the difficult task of writing a history of Greco-Catholic communities from the sixteenth century on.

After a short preface on the various efforts toward reunion of the churches from the beginning of the eastern schism and on the importance of the Council of Trent for these efforts, he reviews the synods from 1577 to 1644 which were held to reaffirm the union of the Maronites with the

Holy See. Then he surveys the conciliar history of the Church of Malabar (1583-1601). The Council of Brest Litovsk is studied in connection with the union of the Ruthenians, as are the assemblies at Lwow, Lublin, and in Hungary, which sought to extend the union of Brest. The activity of St. Josaphat is studied in detail. In two other chapters de Clercq reviews the synods which lead to the union of Polish Armenians, of Transylvanian Rumanians, and the synods of the Catholic Melkites.

In the second part of his book de Clercq describes the attempts to codify Uniate canon law. He devotes due attention to the Council of Zamosc in 1720 which was most important for the canonical legislation of the Ruthenian Uniates, and to that of the synods of Blaj which laid the canonical foundations for the Rumanian Uniates. For the Maronites the chief council was that of Mount Liban (1736). The Melkites, in turn, formulated their canon law at the synods of Holy Saviour (1790) and Qarqafé (1806), thanks to the activity of the prelate Mazloum.

In the last chapter the author attempts a synthesis of the legislation concerning matters which are particularly studied in western canon law—the position of patriarchs, of bishops, of secular and monastic clergy, the sacraments, and religious practices. At the end he publishes the acts of the synods of Lwow (1689) and of Loaïsah which had been unknown previously.

The book is well documented, although a historian will miss a few works, especially in the treatment of the Union of Brest Litovsk. But the author's task was not so much to write a history of the union as to outline the efforts of the Uniates to codify their canon law. De Clercq has discharged himself of this task very honorably. His book is an important contribution to the history of union in general and to ecclesiastical history in the Catholic East.

FRANCIS DVORNIK

Harvard University
Dumbarton Oaks

The First Apostolic Delegation in Rio de Janeiro and Its Influence in Spanish America: A Study in Papal Policy, 1830-1840. By William J. Coleman, M.M. (Washington: The Catholic University of America Press. 1950. Pp. xii, 468. $4.50.)

The first apostolic delegation in Rio de Janeiro was the medium which the Holy See selected for the improvement of its relations with the newly independent states of South America. A papal nuncio resident in Brazil would, it was thought, be acceptable to the various governments and facilitate the placement of bishops in the sees of the continent, most of which

had become vacant. The nuncio would put himself in contact with the different governments, keep the Papacy informed as to the state of affairs in each, and propose such persons for high ecclesiastical office as were considered competent. To head this delegation Monsignor Pietro Ostini was chosen. Difficulties were innumerable. Some sprang from Ostini himself who was timorous and over-concerned about his health; others came from the regalistic attitude of the Brazilian government and of some of the leading churchmen. Arriving in June, 1830, Ostini was not in Rio two months when he asked to be recalled because of his health. After his departure in 1832 the work was carried on by the chargé d'affaires, Domenico Scipione Fabbrini. "The success of the apostolic delegation . . . must be judged in the light of its purpose which was obviously transitional and only a means to an end. The end was establishing direct communications between Rome and the new republics. . . . The success of the delegation, therefore, consisted in itself becoming superfluous" (p. 352).

This doctoral dissertation sheds rich new light upon the period, illuminating the political and ecclesiastical conditions not only of Brazil, but of the other countries with which the nunciature had dealings, viz., Argentina, Uruguay, Chile, Peru, Bolivia, and Colombia. The reader sees emerging from unimpeachable Roman sources the immense difficulties which beset the Church in Latin America during and after the wars of independence: the disorders of the wars themselves, the flight or death of bishops, "the great laxity of ecclesiastical discipline which had resulted," the political activities of churchmen, and the regalistic or anti-clerical character of unstable governments. The first chapter offers an introduction to these difficulties. The main obstacle was the fanatical intransigence of King Ferdinand VII insisting on the privileges of the *patronato* as late as the 1830's and brow-beating and threatening the Papacy. On the other hand, the Papacy was too subservient to the forces of reaction in Europe as represented by Ferdinand and the Holy Alliance. As Pius VII had done in 1816, so as late as 1824, the year of the final victories of the patriots at Junín and Ayacucho, Pope Leo XII wrote to the American bishops begging them to exhort their flocks to loyalty to the unspeakable Ferdinand. Gregory XVI, considered a reactionary in Europe, finally determined to deal with America as he saw fit.

This work is scientific and happily free from apologetics. It makes hard reading, however, partly because of its compressed, if excellent, information and partly for some lack of lucid exposition. Twenty-three documents as an appendix confirm authenticity, while the bibliography is rich and the index good.

PETER MASTEN DUNNE

University of San Francisco

The English Catholics, 1850-1950. Centenary Essays to Commemorate the Restoration of the Hierarchy. Edited by George Andrew Beck, A.A., Bishop of Brentford. (London: Burns and Oates. 1950. Pp. xix, 640. 35 s.)

No person desiring a comprehensive view of the social, as well as the religious, history of England during the last hundred years can afford to ignore this book. Aspects which have previously received no more than cursory treatment are here explored. Embodying the contributions of fifteen men, the work inevitably displays unevenness of quality; but the general standard is distinctly high as regards both scholarship and writing.

For Catholics this ample and richly illustrated volume will naturally have particular appeal. They will find at least partial answers to some interesting questions. Take, for example, the educational and literary aspects. Why has the British government been so much more just than ours in its treatment of parochial schools? Why in England do the very great majority of Catholic boys who go to boarding schools attend Catholic ones, whereas in the United States the reverse is true? Why is there no Catholic university or college in Britain; why so few Catholic foundations at our great non-sectarian universities? How can the Church in England produce so many distinguished writers and excellent periodicals considering its limitation in numbers? One can find much food for thought in other fields.

The difficulties faced by the English Catholics, especially in the third quarter of the nineteenth century, were staggering: general Protestant belief that they were reactionary, unpatriotic, and untrustworthy; financial and administrative problems which seemed well-nigh insoluble; a rift between the "old" (hereditary) Catholics and the too "enthusiastic" (mainly Anglican) converts; most of all, the task of providing for a flood of Irish immigrants who greatly outnumbered the other two groups combined. How were clergy, churches, schools, hospitals, orphanages, reformatories, to be supplied? For nearly all of these immigrants were the poorest of the poor. Resentful of everything English, forced by poverty into the foulest slums, disease-ridden, often turning to drink for sheer anaesthesia, and tending to lapse through deprivation of the sacraments, the immigrants offered a great challenge. Of necessity the Church in England was organized largely on a missionary basis.

Gradually an integrated body of Catholics (now swelled by many non-Anglican converts) emerged into healthy growth. The plans of an exceptionally able hierarchy were brought to fruition by secular priests content to live in poverty, by a profusion of religious orders, and by the striking devotion and generosity of lay people in all walks of life. Protestant mistrust largely melted as Catholics, often of Irish origin, won honorable

places in all branches of national activity and increasingly filled high offices. England became proud, not only of Newman, Manning, and Hinsley, but of Acton, Ripon, and Chesterton.

The task of telling this story and placing it in its proper setting was given into competent, sometimes distinguished, hands. Historians will not be disappointed in the six chapters contributed by Archbishop David Mathew, Father Philip Hughes, and Professor Denis Gwynn. The other contributors are less known in the United States; but certain of them have made notable additions to our knowledge.

In a necessarily brief review it is impossible to deal with points of detail—apart from noting how disconcerting it is to find the "wastepaper basket" story about *The Dream of Gerontius* related as fact by one contributor (p. 461), and dismissed by another (p. 497) as "myth." Questions of proportion are more serious. In literature, three pages for Wiseman, a page for Edmund Bishop, and eight lines for Christopher Dawson! On the press, five lines for *Blackfriars*, and seven pages for the *Month*. Other instances are equally puzzling, notably the fact that the Catholic Evidence Guild receives only incidental mention, and without indication of the guild's immeasurable debt to Mr. and Mrs. Sheed.

HERBERT C. F. BELL

Middletown, Connecticut

AMERICAN CHURCH HISTORY

Indians and Pioneers of Old Monterey. By James Culleton. (Fresno: Academy of California Church History. 1950. Pp. 286. $7.50.)

It is quite generally recognized that there is a substantial plain or plateau which separates the rank amateur from the highly trained or professional historian. The same may be said of a certain genre of historical writing: its logical place is to be found somewhere in between the extremes mentioned above. Sometimes, too obvious deficiencies or inefficiencies of method relegate a work to that section of the plateau reserved for amateurish effusions while, occasionally, certain solid values in yet another study will cause appreciative readers or reviewers to opine that it should be rated as quite close to the literary efforts of the so-called "trained historians." Monsignor Culleton's book belongs to this latter class.

Monsignor Culleton is at once the busy chancellor of the Diocese of Monterey-Fresno as well as the founder and first president of the Academy of California Church History. The present volume has been issued as the second publication of what is hoped will be a representative number of authoritative studies in the field. Those who are conscious of the

neglect accorded to many phases of the California Catholic story (especially the American period) will be cheered at the author's efforts and intentions and should be inspired to help him to attain such an important objective.

Now, how does the present volume measure up to those intentions and objectives? It is a conscientious and laborious attempt to replace romance with the solidity of historical truth. It is not too well written, for the author is obviously intent throughout on the presentation of fact; he acknowledges that, both as to definitive judgments and literary perfection, the "field is still open to my betters." It is no exaggeration, then, to greet Monsignor Culleton's volume, despite certain defects in style and smoothness, as a real contribution to its field. The reviewer expresses the hope that he will continue his story in a second volume since the present work ends with 1819 and few are better equipped to continue the story than Monsignor Culleton.

Certain factual errors have crept into a crowded, fact-packed text. Thus, for example, we are told on page 81 that Mission San Francisco de Asis (Mission Dolores) was dedicated on October 3, 1776; there is ample authority for the more commonly accepted date of October 8. On page 110 Padre Junípero Serra is recorded as having died at Carmel on August 28, 1784 (correct), "four days after his seventy-ninth birthday"—this is obviously incorrect since the apostle of California was born on November 24, 1713. Readers of this volume, which may be ordered directly from Box 1668, Fresno, California, will be able to kneel more intelligently, either actually or in spirit, at the tomb of Padre Serra in old Carmel and they will know why so many are praying and working for the canonization of California's first citizen.

JOHN BERNARD MCGLOIN

University of San Francisco

Our Catholic Heritage in Texas, 1519-1936. Volume VI. *The Fight For Freedom (1810-1836).* By Carlos E. Castañeda. (Austin, Texas: Von Boeckmann-Jones Co. 1950. Pp. xvi, 384. $7.50.)

The title of this newest volume in Professor Castañeda's monumental series aptly summarizes the period here spanned. Revolution, first of the Mexican people from Spain and then of the Anglo-American colonists from Mexico, forms the setting of the Catholic story. Ten chapters chronicle the momentous secular events that throng the quarter century between the fall of the Spanish power and the rise of the Lone-Star Republic. From the religious viewpoint the transition is one of depressing loss and dereliction. Parochial functions cease, the mission remnants are alienated, and the enfeebled faith ingloriously expires. For the majority of readers

the climactic eleventh chapter, "The Agony of the Church in Texas, 1821-1836," will recount a stark tragedy. Catholicism, after more than three centuries of fluctuating activity, appears to be as dead as the murdered Fray Díaz de León, pathetically pictured in the frontispiece. Dr. Castañeda does not leave us hopeless, however, and the ancient symbol of the phoenix springing anew from its ashes is evoked for our solace and reassurance.

Volume VI exemplifies the same distinctive format as its predecessors. Following the index a folding map facilitates reference to the location of missions, forts, and roads, and traces the marches of Santa Anna and Sam Houston. Thirteen photographs of significant persons and buildings illustrate the text. The bibliography, however, disappointingly lists only printed sources. Was the catalogue of manuscript items, which in the earlier volumes ran from four to ten times the length of the published materials, omitted because of its disproportionate brevity? True, the works of Barker, Garrett, Manning, Chabot, Garrison, and others are cited on numerous pages; yet the author has liberally tapped the pertinent archives, and a detailed tabulation of their contributions would have been welcome.

Perhaps one who has read the series will lament, on a specific count, the inevitable influence of printed sources on this sixth segment. He will miss the thrill of entering, as he did continuously with the author in the other volumes, a terrain before unexplored. From page 222 to page 306, e.g., he will find the narrative based on widely known publications, many of them secondary. In passages of the latter kind, however, Dr. Castañeda is no mere copyist. He rewards the reader by interrelating occurrences more logically than his guides have done and by working out acceptable solutions to teasing problems. No Caesar's thrasonical brag is his prefatory claim that in this volume many "questions are answered for the first time." One such question concerns the Catholic baptism of Sam Houston. From material in a private collection of Nacogdoches church documents that event is assigned to "one evening in May, 1833," the then local pastor, Padre Díaz de León, being the minister (p. 335). This approximation may be thought to particularize sufficiently the vague data supplied on the point by L. A. Sterne, W. S. Red, Marquis James, and their debtors.

Among the specially satisfying features of the volume is the author's frankness in appraising lay and clerical personages. His condemnation of the pastor of San Antonio, Padre Refugio de la Garza, merits applause. It is to be hoped that he will not be censoriously blamed for declining to exculpate so hangworthy a scamp. Padre Muldoon, too, is given a harsh but penetrating evaluation. Besides these unflattering portrayals the few conscientious priests in Mexican Texas shine impressively.

Readers will respond variously to the literary achievement of the author and to his method of presentation. A collation of this volume with the preceding five indicates that his mode of expressing thought was unalterably fixed before he wrote the first in the series fifteen years ago. Here again are exhibited the virtues and defects of a medium which subserves sincerity often at the price of fatigue. To the reviewer the style seems tame, oversimplified, almost dull; where it has not been denied the leaven of imagination it has been pared of rhetorical and allusive ornament. This matter-of-factness receives regrettable emphasis from the employment of an initial phrase to epitomize the content of each subsection. Such a method classifies the work as library or classroom reference material. Obviously it robs the most dramatic portions of the story of elements like expectancy, suspense, and surprise.

Errors in spelling appear here and there, particularly in bibliographical citations. E.g., for Challcott read Callcott and for Elliott Corres read Elliott Coues (p. 358) and for Gutlick read Gulick as the principal editor of the first four volumes of the *Lamar Papers* (p. 360). In the footnotes Coues becomes C. Elliott (p. 90) and repeatedly Trudeau acquires a caudal x.

RALPH F. BAYARD

Kenrick Seminary

The Catholic Church in the Grand River Valley, 1833-1950. By John W. McGee. (Grand Rapids, Michigan: 267 Sheldon Avenue, S.E. 1950. Pp. xviii, 538.)

In this large volume Father McGee permits the reader to rummage through many a rectory and convent attic, pulling from battered trunks old newspaper clippings, yellowed correspondence, faded tintypes, and more recent snapshots; and he helps us considerably by arranging all the material in rather orderly and interesting fashion. Although it is not a complete story of the Church in this section of southwestern Michigan it is as full an account of the first fifty years as we are likely to get and as much of the last fifty as one might expect, for the author encountered all the obstacles which beset every researcher into local church history—the inevitable archives-destroying fire, the reluctance of priests to chronicle the trials of parish founding and growth, and the danger of hurting the living by resurrecting the too recently dead.

Depending on files of local newspapers, a number of secular histories, the correspondence of missionaries, and the recollections of surviving witnesses, Father McGee has managed to gather a wealth of detail pertaining chiefly to the birth and life of St. Andrew's Parish, now the cathedral church of Grand Rapids. After a brief opening chapter on missionary

endeavor prior to 1833 there is a stirring picture of Father Frederic Baraga's pioneering work in Michigan, glimpsed mainly through his letters to the Leopoldine Society which are quoted at length. There follows a vivid account of Father Andreas Viszosky as founder and first pastor of St. Andrew's with a particularly good narrative of the struggle with the Baptists over the mission lands.

Much of the rest of the volume deals with what has been called "the brick and mortar age" so that practically every page echoes with the blows of the hammer and the swish of the trowel. Even though the author asserts that "there is little point in stressing the material development of parochial building as if that were all that constitutes a parish," with the exception of an occasional census list and a few character sketches of outstanding churchmen, he seems to have had little choice but to do just that. For that reason, the history of the parishes established through the valley is but a brief chronicle of a succession of pastors and their industry in building churches, rectories, convents, and schools. The last portion of the book contains similar sketches concerning notable charitable and educational institutions.

Like most pioneer efforts this work shows the mark of the spade; its construction is rough-hewn and laid out along paths that twist and turn and overlap. The reviewer was somewhat confused by the division of chapters under various sub-headings which staggered events and dates and led to much needless repetition. It seems that observance of chronological order within each chapter would have eliminated this. Moreover, the book would be more useful if page indications were added to the table of contents and the index were enlarged to include even persons and places less extensively treated in the text.

All things considered, Father McGee is to be congratulated on presenting to future writers of Michigan's early Catholic history a work that has made exhaustive use of all the available sources.

EDWARD P. ATZERT

St. John's Seminary
Plymouth

L'Evêque errant. By Germain Lesage, O.M.I. (Ottawa: Les editions de L'Université d'Ottawa. 1950. Pp. 193. $1.50.)

When reference is made to the work of Catholic missionaries in Canada one thinks instinctively of the Jesuit missions among the Hurons in the seventeenth century and of similar efforts elsewhere in pioneer times. Doubtless this is as it should be, for no more heroic and edifying work was ever performed by Christians. Yet the greatness of the now distant past should not blind us to the accomplishments of more recent times and

to the sublimity of efforts not yet abandoned. Today on the frontier in the Canadian Northwest as noble a chapter as was ever written in the history of the Church is being composed by the labors of such Catholic missionaries as the Oblates of Mary Immaculate. It is a selection of aspects of the life of one of the most prominent of these devoted men that makes up the subject of this volume.

Bishop Ovide Charlebois, O.M.I., was born in 1862 at Oka in the Province of Quebec. After attending Assumption College he entered the novitiate of the Oblates, subsequently studied philosophy and theology at Ottawa, and was ordained a priest in 1887. Sent soon afterwards to the Canadian West, which was still largely a wilderness, he labored as a missionary in the Cumberland district from 1887 to 1903 and as the principal of an industrial school at Duck Lake from 1903 to 1910. In 1910 he was made Vicar Apostolic of Keewatin, a position he held until his death in 1933.

The present study is not a biography of Bishop Charlebois. Such a volume entitled, *Mgr. Charlebois. Notes et souvenirs,* by J. M. Pénard, O.M.I., was published in Montreal in 1933. *L'Evêque errant* consists rather of a series of pen pictures of the bishop's life entitled, respectively, "La Jeunesse," "Le Martyr," "L'Apôtre," "Le Voyageur," "Le Pionnier," "Le Noble Coeur," "L'Episcopat." These sketches, composed in large measure of statements selected from Charlebois' voluminous writings, should prove of absorbing interest not only to readers who cherish the intimate details of the lives of holy people, but also to those who seek authentic and significant source material for the history of the Catholic Church on the recent frontier of the Canadian Northwest.

JOHN PERRY PRITCHETT

New York City

GENERAL HISTORY

Excavations at Nessana. Edited by Lionel Casson and Ernest L. Hettich. Volume II. *Literary Papyri* [Colt Archaeological Institute]. (Princeton: Princeton University Press. 1950. Pp. xiv, 175, 8 plates. $7.50.)

The Colt scientific expedition undertook researches in 1935 in the ruins of an ancient town in the Negeb—its name became known as a result of the finás—near the small settlement of 'Aujā el Hafir about 100 miles southwest of Jerusalem and a little over 100 from the Gulf of 'Agabah. This region of the northern Negeb, in which are situated Sbeita (Horma), Khalasa (Elusa), Rehobot (er Ruhaybeh) (cf. Abel, *Géographie* . . . II, 313, 469), was rather well settled in the Roman-Byzantine period. On this locality, besides the brief outline given in the foreword by H. D. Colt, the fullest account may be found in Z. Wilnay's *Madrik Eres Yisra'el* (Tell Aviv, 2d ed. 1945) III, 410-411; [on the new revised edition of this

guide book cf. *Revue Biblique* (1950), 473 f.]. Though the place does not rank among the great archaeological sites, it has yielded valuable information which is being published in three volumes. The first volume will describe the archaeological monuments; Volume II reviewed here acquaints us with the texts discovered in 1937, which belong to dates from the beginning of the sixth to the end of the seventh century, A.D., while the third volume will contain the non-literary documents.

The contents of the present volume will surprise many. A small town of southern Palestine yields the first papyrus texts found in Palestine, texts of an uncommon character. We have among them "fragments of 15 leaves, many of them consecutive, from a papyrus codex of the Aeneid, the most extensive document of the type published so far" (pp. 66-78). Other leaves contain (pp. 2-65) the largest Latin-Greek glossary of the Aeneid. According to the editor, the vocabulary began at "Book I and ran through at least to Book IV." There are two columns to each page: the left gives the Latin words of Virgil's text, the column at the right gives the Greek translation of each word. This document certainly supposes a great interest in Latin literature. The New Testament student will find here fragments of two parts of the New Testament: (a) remnants of a codex (pp. 79-93) containing the Gospel of St. John: parts of verses from Chapters I, II, XI, XIII, XVII, XVIII, XXI, and on pages 94-111, consecutive—though incomplete—leaves of a codex of St. John, Chapters XVI, 29-XIX, 26; (b) parts of a codex of the Epistles of St. Paul (pp. 112-122); only brief passages are preserved of Romans, I Corinthians, Phillipians, Collossonians, I Thessalonians, Titus, and Philemon. The epistles apparently were in the traditional order.

Two other Greek texts represent ancient Christian literature, viz., the Acts of St. George of which we have here four fragmentary leaves and five complete leaves (pp. 123-142), and the Letter of Abgar to Christ with Christ's reply (pp. 143-147), giving us the fullest Greek version of the correspondence. This is evidently a most important addition to our sources. Then comes (pp. 148-153) a Greek glossary, regarded by the editors as a private notebook which represents less than one-fourth of the original contents. The words are given alphabetically but only the first letter of the words is taken into account. The selection of the terms seems to have been without any system, and the explanation of the words agrees with the tradition preserved in Hesychius, Photius, and Suidas. The Twelve Chapters (capitula or propositions) on faith, attributed traditionally to St. Gregory Thaumaturgus, each accompanied by an explanation, are reproduced on pages 154-158. The text is incomplete. Next one finds (pp. 159-160) an unidentified theological fragment dealing with Genesis IV and another theological fragment is printed on page 167. Between these texts (pp. 161-166) there are fragments of two legal texts.

All the documents are edited with the utmost care and accompanied by valuable explanations. Each individual text is analyzed thoroughly from the point of view of palaeography, spelling, state of the text, and full references are given to other publications which may throw light on the new documents. The editors have spared no labor to make the texts fully accessible to the student and they are to be congratulated on the work they have done so well in this volume. We look forward with great pleasure to the publication of the other volumes which will complete this splendid edition.

EDWARD P. ARBEZ

The Catholic University of America

The Mosaics of Norman Sicily. Otto Demus. (New York: Philosophical Library. 1950. Pp. xx, 478; 120 plates. $18.50.)

The previous studies of the Viennese scholar, Dr. Demus, in the field of later Byzantine mosaics are well known. Such contributions as his books, *Byzantine Mosaics in Greece* (jointly with Ernst Diez) and *Die Mosaiken von San Marco in Venedig*, as well as his articles, such as "Studies among the Torcello Mosaics," in the *Burlington Magazine*, have all been good, but the book now published quite transcends them.

The mosaics of Norman Sicily came to be rather neglected after they had been the objects of monumental publication around the middle of the nineteenth century. For two generations they were regarded as too peripheral and too restored, and too hybrid also, to engage much enthusiasm among Byzantinists. When I had the task of editing Professor Lasaref's now almost classic article, "The Mosaics of Cefalù," in the *Art Bulletin* (1935), the material was as unpopular among scholars as it was popular among tourists. Lasareff (Lazarev) seems to have touched off what we now like to call a chain reaction. For in the last dozen years many scholars have turned their attention to the Sicilian mosaics (e. g., Bettini, Bottari, di Pietro, Salvini, Samona, Schwarz, etc.), and of this recent study the present book is the apogee.

Of the three parts of Dr. Demus' book the first presents the monuments seriatim: Cefalù, Capella Palatina, Martorana, Monreale, and Norman Castles. The thorough historical documentation is admirable and, along with a brief account of each building, serves as a background for the lucid presentation of the mosaics. The second part deals with iconography, but discusses the general schemes, centralized and longitudinal, of Byzantine church decoration and their modifications before passing on to the cycles and subjects. The third part traces the development of style through the three memorable reigns of Roger II, William I, and William II. Because

of its wide range of reference to related monuments this part is of vital significance to all students of Comnenian art.

The ten years that Dr. Demus has devoted to this work, his program of weaving into the pattern of Norman Sicilian art the complex threads of relevant political and ecclesiastical history, and the moral and intellectual support of his associates of the war years in England have resulted in a book of extraordinary excellence.

JOHN SHAPLEY

The Catholic University of America

Ideas & Men. The Story of Western Thought. By Crane Brinton. (New York: Prentice-Hall, Inc., 1950. Pp. 587. $6.00.)

Professor Brinton, a very popular member of the historical profession, offers in this work a "guidebook" to what, in his opinion, are the major ideas which have circulated in the western world from the time of the Greeks to the present. In previous works Brinton has approached the history of ideas by means of studies of representative men. Now he is putting aside that technique in favor of a more synthetic, or at least impressionistic, approach to the history of western thought.

It is his conviction that intellectual history is directed to the study of that kind of thinking which he labels "noncumulative" and which he distinguishes from scientific thought by its inability to achieve certitude. This study, in contrast to the conventional intellectual histories, attempts to point out the ideas which the common man has held rather than to illuminate the thought of the unusual or the great thinker. In practice, the common man in this book often becomes the "ordinary educated" man who, in turn, often becomes "we Americans." Most frequently, however, the common man's ideas are identified with the author's understanding of what the great thinkers are getting at. In his introduction Brinton announces that in lieu of a scientific study, which is impossible, he will give his reader an analysis which is explicitly governed by "an attitude not of *irreverence*, but of *nonreverence*" (p. 6). His experiment is successful, for he maintains this pose throughout a surprisingly traditional account of the major periods in the intellectual history of the West.

In traversing the classical world, the rise of Christianity, the development of the Middle Ages, the Renaissance and the Reformation, the Enlightenment, and the nineteenth and twentieth centuries he takes great pains to be a witty and charming guide. This effort, in which he also succeeds, is expensive, for it leaves him unable to achieve the profound. Thus, in trying to analyze the individuality of Greek civilization, Brinton proffers as an ultimate insight into the architecture which distinguishes this world the observation that "The Greeks of the age of Pericles built as they did in part because they thought and felt in certain ways, desired

certain things" (p. 61). In studying Christianity, he insists that he must, in order to protect his objectivity, come to it "from the outside, from a position that denies the *existence* of the supernatural . . ." (p. 135). This objectivity, however, does not compel him to an especially careful study of the literature of his subject. For example, his presentation of the fixed pessimism in Christian thought (pp. 167, 370, 406-408, 538, 539) compares unfavorably with Etienne Gilson's airing of the problem. [Cf. Gilson, *The Spirit of Medieval Philosophy.* (New York, 1940) pp. 108-127.]

The author is proudest of his knowledge and understanding of the Enlightenment. He regards it as the watershed in which the ideas that have made the modern world were collected. Yet, though he is at his best in describing this time, he refuses here, as he does in all the book, to trace the flow of any currents of thought through an actual historical event. He takes, in fact, a superior attitude toward those who are so unsophisticated as to suggest that the ideas of the eighteenth-century philosophers contributed casually to the French Revolution (pp. 400-401).

Brinton's treatment of the present crisis of the West is designed to lessen the sense of the catastrophic which he feels grips his contemporaries. He concludes, therefore, by departing from his attitude of practiced non-reverence in order to affirm coyly his allegiance to a "*realistic*, pessimistic democracy" (p. 550) succored by the promising social sciences.

EDWARD GARGAN

Boston College

They Lived the Faith. By Thomas P. Neill. (Milwaukee: Bruce Publishing Co. 1951. Pp. x, 388. $4.00.)

Professor Neill of St. Louis University has attempted in this book to remedy the failure of historians generally to describe the role of religion in the nineteenth century and the contributions made by laymen to the revival and renaissance of the Catholic Church between 1815 and 1914. Dr. Neill approached this subject by writing essays on thirteen of the outstanding Catholic laymen of the period: O'Connell, Montalembert, Windhorst, Moreno, Mlle. Jaricot, Ozanam, de Mun, de Maistre, Gorrēs, Cortés, Brownson, Louis Veuillot, and Wilfrid Ward. These essays are generally sound and informal biographies of these men and the single woman, and they demonstrate the contributions each of the individuals made to the revival of the Church, which it was freely predicted throughout Europe in 1800 would soon crumble in complete collapse. The book is quite smoothly written, though a little loose and diffuse, and it has a very useful bibliographical essay for those tempted to read further.

Professor Neill has succeeded not only in emphasizing the spiritual and religious side of an age which was highly materialistic, but he has also

shown what a wide variety of political, social, and economic views flourished within nineteenth-century Catholicism. The book should serve to enlighten those who see the Church as a monolithic, push-button organization where original thought is stifled and where "the hierarchy" subdues and controls all lay action. I suspect, however, that the author's assumption that the French revolutionary period represents the nadir of the fortunes of Catholicism and of organized Christianity in general is an incorrect one, for prospects in 1950 are surely as bleak as they were in 1800.

Dr. Neill's book led this reviewer to several reflections. It is remarkable that five of the thirteen laymen described are Frenchmen, that only one is an American, and that none is an eastern European, particularly since the Church in France by the end of the period covered by this book was certainly weaker in moral fibre than it had been even in 1800 or 1815. The omission of eastern Europeans leads one to wonder whether this reflects our general lack of knowledge concerning eastern Europe and whether one of the reasons for the present tragic position of eastern Europe, and of eastern European Catholics in particular, may not be due to the failure or inability of the Church there to develop strong lay leaders.

In view of the recognition by the Popes of the twentieth century that the Catholic Church in the nineteenth century not only lost the workers but even the working class, it is interesting to note that all of the men and women selected by Dr. Neill but one—Brownson—came from aristocratic or upper middle-class families and that none of them, including, perhaps, even Brownson, had any real understanding of and sympathy for the basic political and social aspirations of the great majority of their contemporaries. Professor Neill's selections themselves demonstrate why the Catholic Church was considered by the liberals a reactionary force in the nineteenth century: the three laymen chosen to demonstrate the Church's reaction to the new social problems are Pauline Marie Jaricot, Ozanam, and de Mun, and the six Catholic intellectual leaders include both Donoso Cortés and Louis Veuillot!

ROBERT F. BYRNES

Rutgers University

MEDIAEVAL HISTORY

Italy and Ireland in the Middle Ages. By Vincenzo Berardis. (Dublin: Clonmore & Reynolds, Ltd. 1950. Pp. 227. 15/-.)

This little book by the former minister plenipotentiary of Italy to Ireland attempts to explore relations between the two countries, beginning with the first Celtic settlements in Ireland to the death in 1492 of Blessed Thadeus McCarthy, the last Irish saint in Italy. The author is concerned more with Ireland than Italy and, leaning heavily upon the standard authorities, he tells a not unfamiliar story. Significant intercourse be-

tween the two began with the conversion of the Irish in the fifth century, when they received not only Christianity but also the Latin alphabet and literature. Planting the seed of Christianity in Ireland, as Bury pointed out, had the most profound consequences, for with the flowering of the Celtic Church Irish missionaries resowed the seed in a Europe devastated by barbarians. "The more experts study the most obscure problems of the Middle Ages," the author quotes Pius XI as saying, "the clearer it becomes that the renaissance of Christian learning in France, Germany and Italy is due to the work and zeal of St. Columbanus."

The new learning introduced into Ireland with Christianity informed native culture, but did not displace it. Monasteries such as Clonmacnoise became centers of Irish as well as classical learning. When their monks flung themselves across Europe and the British Isles from Iona to Bobbio, they probably, as Berardis says, brought the fantastic Celtic sagas with them to influence the Romance literature of mediaeval Europe, just as their calligraphy and illuminations influenced like art forms on the continent.

Despite vague documentation and often contradictory generalizations, the study does reveal the important role played by the Irish in early Europe and the need for more intensive studies of that role. But however fruitful, this approach can lead to exaggeration. The author believes that the Celts and the Latins in their preference for things of the spirit "were psychologically in close affinity," and that their traditions are "the foundation of modern culture." Kenneth Jackson in his recent *Celtic Miscellany* denies that the mysticism which Signor Berardis seems to feel is the chief Celtic contribution to European culture is at all characteristic of Celtic literature. The famous controversy over the date of Easter, which is not discussed, testifies to the fact that relations between the Celtic churches and Rome were not always harmonious, and the settlement of that quarrel through the efforts of the Anglo-Saxons suggests that the sub-structure of European culture is of a more complex design.

THOMAS N. BROWN
University of Notre Dame

Marsilius of Padua: The Defender of Peace. Vol. I: *Marsilius of Padua and Medieval Political Philosophy.* By Alan Gewirth [Number XLVI of the Records of Civilization, Sources and Studies]. (New York: Columbia University Press. 1951. Pp. xvi, 342.)

The *Defensor Pacis* is, perhaps, one of the most difficult political tracts of the later Middle Ages. The difficulties lie not only in the unwieldy character of the book, its apparent or real contradictions, but also in the unusual and loose terminology employed by the author who was not fully equipped for the task he had set himself: he was neither a publicist nor a jurist of the usual stamp, and yet the tract is full of the most technical

concepts. It may be an extenuating circumstance for Marsiglio that the tract was not intended for publication (Haller).

Professor Gewirth has undertaken to interpret the *Defensor* in a great, diligent, and very learned book (to be followed by a translation of the *Defensor*). His book is very welcome and fills a serious gap, for there is no full length study in English which deals with Marsiglio's thought *ex professo*. For this reason alone, he deserves our gratitude. Even when some of his conclusions may not be generally accepted, he has done much to rectify, to modify, to confirm, or to reject traditional opinions on the *Defensor*. Something like a Marsilian system emerges. This is no mean achievement considering the source, even if some of the interpretations appear somewhat strained. The central points of Marsiglio's doctrine—the attack on the hierocratic system, the function of the law, the differentiation between law and "morals" by virtue of the former being a *preceptum coactivum*, the source of law and the consequent scope of political authority, the aim of the "State," the reversal in the hierarchial ordering of the temporal and spiritual, the change in the position of the *sacerdotium* within the *universitas fidelium*—are thus made to fit into a coherent scheme of political theory.

And yet, despite the book's indisputable merits some critical remarks appear pertinent. The style is heavy and often quite unnecessarily overburdened by a philosophic jargon which sometimes obscures rather than enlightens. Himself a professor of philosophy, the author interprets Marsiglio from a philosophic standpoint. What we miss is the proper historical setting. That is why the political background as well as the influence of the tract are inadequately presented. Our knowledge of Marsiglio's life and his actual influence on the practice and official acts of Lewis is not increased. The supposed reflection of the *Defensor* in the various memoranda of Lewis (especially those of 1330) and the often alleged, but never really proved, influence of the tract on political thought in the fourteenth and fifteenth centuries, the antecedent anti-papal literature—John of Paris is now available in the fine edition by Dom Jean Leclercq, *Jean de Paris et l'ecclesiologie du XIII^e siècle* (1942)—and arguments on the imperial side as well as the germs of the idea of "popular sovereignty" in such anti-imperial writers as Manegold of Lautenbach and the civilians ("Lex Regia"), the historical tracing of such concepts as "pars valentior," the sources and his handling of them—all these points would have required a more penetrating study. It is highly arguable to say that the crucial feature of the Marsilian system lies in its "confidence in the people's own ability" and that, for the people, according to Marsiglio, religion is an opium, though a useful one.

WALTER ULLMANN

Trinity College
Cambridge

The Renaissance; Its Nature and Origins. By George Clarke Sellery. (Madison: University of Wisconsin Press. 1950. Pp. 296. $3.75.)

The main point of this work is that Burckhardt and his followers were mistaken in thinking that the Renaissance was a revolution set off by the revival of learning in Italy (pp. 1-14; 257). The author believes that the real seminal force was the natural effort of men to achieve a more abundant life on this earth by applying their wits to problems which required, and admitted of, solution (pp. 257-258). In view of the fact that even Burckhardt admitted that "the phenomena [of the Renaissance] might still have been the same without the classical revival," it seems that the difference is a matter of degree. Professor Sellery admits only that the revival of learning had a part in the development and elaboration of some forms of literature, furnished subjects for painters and sculptors, indirectly shaped an architectural style, and paved the way for that sound knowledge of antiquity which came later (p. 262); but it is believed that its influence was greater than that. To say that Machiavelli's observation of his contemporary world was more important in the formation of his ideas than what he read in classical literature is certainly true; but to imply that he resorted to Livy in the *Discorsi* merely to be in accordance with the taste of his time (pp. 47-48), seems not to be true. He resorted to Livy and ancient history because he found a society there which was more in accordance with what he thought was the right way for society to be organized. Furthermore, it is believed that if anyone compares the sculpture and architecture of the ancient, mediaeval, and Renaissance period, the conclusion will be obvious that the connection between ancient and Renaissance is closer than Professor Sellery states it to be. To say that the greater Greek dramatists were not available until the early sixteenth century (pp. 127-128) does not alter the fact that in the fifteenth century Ficino and others were making known the ideas of Platonism, and that such had a very important influence upon the art and literature of the Florentine Renaissance.

Professor Sellery sees the Renaissance as an "evolution." Certainly, there were many mediaeval preparations for developments which have been considered typically Renaissance; certainly, too, Burckhardt was wrong in thinking that the Renaissance was responsible for the discovery of the world and of man. But it is believed that the movement was more of a revolution than an evolution, as may be seen, e.g., in the works of men like Marsiglio of Padua and William of Ockham who broke so sharply with the ideals and institutions of the Middle Ages. As to the nature of the Renaissance, Professor Sellery sees only good results flowing from Marsiglio and William; it can be shown that quite the opposite type of results came from their works.

As to other points, it may be noted that Machiavelli's *Prince* was not dedicated to "the Medici cardinal who ruled over Florence" (p. 43), but to Lorenzo de' Medici, Duke of Urbino. Also, a great many mediaeval men who lived before the rise of the bourgeoisie would be very much surprised to learn that "It was the bourgeois . . . who was the first medieval man to recognize this life as good" (p. 19). The date on page 235 should be 1394. The book is clearly written and has some excellent pages, especially the chapter devoted to discoveries and inventions.

WALTER W. J. WILKINSON

Georgetown University

MODERN EUROPEAN HISTORY

The Crown and the Cross. A Biography of Thomas Cromwell. By Theodore Maynard. (New York: McGraw-Hill Book Co., Inc. 1950. Pp. ix, 292. $4.50.)

"Master Cromwell, you are now entered into the service of a most noble, wise and liberal prince. If you will follow my poor advice you shall in your counsel-giving unto his Grace, ever tell him what he ought to do, but never what he is able to do. . . . For if a lion knew his strength, hard were it for any man to rule him." Thus wrote More to Cromwell in 1532. As Mr. Maynard says, "Cromwell was already busy contriving ways by which the lion's strength might be exercised. . . ."

It is through the study of the contrasted personalities of these two men that the significance of the English Protestant Revolt becomes apparent. One could scarce find a greater contrast of characters anywhere in history. Yet each, in his own way, loyally served the king and both were sacrificed by their egoistical master. After many vicissitudes England was lost to Catholic unity; More appears to have died in vain. On the other hand, Cromwell's absolute monarchy was overthrown at the hands of English common lawyers and of the House of Commons whose rights More, as speaker, had defended and which Cromwell had molded into a powerful instrument for his policy.

It is fitting, therefore, that Mr. Maynard should follow his life of More, *Humanist as Hero,* with this companion volume on Thomas Cromwell. Both books are eminently readable and refreshingly forceful in style. More has had many biographers; Cromwell far fewer than his cold genius deserves. Hence, whereas Maynard's biography of More is an admirable summary of existing Moreana, his Cromwell is more original and its judgments more personal. Inevitably on details of interpretation, here and there, one might differ from the author's point of view but the general outline of the work is bold and clear and the touch sure, although the composition sometimes seems to suggest a certain "haste."

I am surprised to find Mr. Maynard interpreting More's words after condemnation—"For the seven years that I have studied the matter . . ."—as meaning that it took More seven years to appreciate the real nature of papal supremacy. This is not only against the obvious meaning of the words but, as More in his letter to Cromwell of March, 1534, said it was the king's book of 1521, if anything, that convinced him. It was about that time, too, that he took up the matter with Fisher and studied the Council of Florence, as he declared in replying to Luther in 1523. He meant, surely, that nothing he had read since that time had given him the slightest reason for denying that the Roman primacy was instituted by God.

This is but a small point. Together these two biographies provide an admirable introduction to the English Reformation. Complete in themselves, they will satisfy and stimulate the casual reader of history while at the same time they are scholarly enough to be useful companions of the specialist student.

BERNARD C. FISHER

Cardinal Vaughan School
London

Elizabethan Recusant Prose, 1559-1582. By A. C. Southern with a Foreword by H. O. Evennett. (London and Glasgow: Sands and Co., Ltd. 1950. Pp. xxxv, 553. $7.50.)

This is a very important and useful book for the student of the religious and literary history of Elizabethan England. The sub-title so well covers the scope of its undertaking that it is worth quoting in full: "A historical and critical account of the books of the Catholic Refugees printed and published abroad and at secret presses in England together with an annotated bibliography of the same."

In spite of the vast amount of work in very obscure sources that has obviously gone into this book, it is still primarily what Dr. Southern so modestly suggests, an introduction to a much neglected field of great importance. That justifies a certain inventory looseness of organization, a detailed and explicit provision of needed background information, and the reiteration of the author's sense of the distinction of the writers involved and the significance of their contribution to the main stream of the literary development of the country which conscience compelled them to flee. It justifies, too, the generous provision not only of illustrative passages but of what practically amounts to samples of the works under discussion. To the literary student who is not familiar with this body of literature some of these passages may well prove a revelation.

It was, perhaps, inevitable that the nineteenth-century revival of interest in sixteenth-century religious literature should take the form of a

sectarian study of the development of the particular religious position in which the later writer was interested. With such an approach the positions which had come to dominate the nineteenth-century English scene were naturally viewed as of the greatest sixteenth-century importance, and the position of those who resisted such developments naturally came to seem a blind alley, and that of the refugees a lost cause. What is needed today is not a Catholic Parker Society but a broader approach to the whole scene in which the intellectual position of those who lost the immediate political argument will find its due place in the whole sixteenth-century picture, viewed with the resources of the twentieth century.

And something of the same thing is true of the J. S. Phillimore thesis of 1913, that the main stream of English prose was diverted by the changes of the sixteenth century and that it flowed through the prose of those who left rather than those who stayed at home, to which Dr. Southern several times refers. The present reviewer has long been of the opinion that that thesis was of value in challenging the then traditional account of the evolution of English prose from the splendors and fumblings and complications of Elizabethan prose to the perspicuity of Dryden, but that while reinstating the prose of the Recusants in the main stream of the development of English prose, it failed to take adequate account of the history of what might be called popular and utilitarian prose at home, to say nothing of the conversational prose of Shakespeare. Again, a broader view is needed, and again this book will be of the greatest helpfulness to anybody who attempts it.

HELEN C. WHITE

University of Wisconsin

Portuguese Rule and Spanish Crown in South Africa, 1581-1640. By Sidney R. Welch. (Capetown and Johannesburg: Juta and Co., Ltd. 1950. Pp. v, 634. 30/-.)

The substance of this work will disappoint the reader who might expect a well laid out description of the political, economic, religious, and administrative aspects of Portugal's South African colonies. The author chose to handle the subject by means of chronicles, largely those of the missionaries, and moves his narrative from the east at Mombasa, west to the Congo region, and returns again to Mozambique and Madagascar. Interspersed with the chronicles are excellent passages dealing with the growing rivalry the Portuguese were suffering in the area from the Dutch and English. The result is that no local pattern of development is fully shown in any of the regions, and one cannot finish this book with the feeling that he has a grasp of the over-all picture in this period of South African history. Although this leaves much to be desired, particularly

from the viewpoint of recommending it to students, there is much to be recommended in Welch's analysis of the various European rivalries. Dutch-English antagonisms, English-Portuguese agreements, the work of the Bank of Amsterdam, the influence of European conditions on empire policies are all well handled and indicate the author's deep understanding of the problems of the period. His remarks concerning Elizabeth certainly will not be received with approval by those historians who follow the "hagiography" of that English queen.

Of particular value is his treatment of the commercial scene, which properly overshadows the oft-emphasized role of the pirates. Most interesting is the account of the use made of the island of St. Helena as a watering place for the ships of many nations. The slave trade of the West Coast, unfortunately, is merely mentioned in passing. The role of the Dutch and the English often arises in unexpected places, as in Chapter XXVI, "Economics on the Zambesi," where the reader who might well expect the details of the gold operations on that river finds himself reading mainly of Dutch-English economic rivalry, particularly in its continental phases.

The author has made use of published materials in Dutch, English, French, Italian, Latin, Spanish, and Portuguese, blending them well to present his commercial picture. The mission narratives, particularly that of Jerome Lobo, S.J., in the land of Prester John, are well presented and are a worthy addition to the growing supply of such narratives available in English. Certain irritations appear in this volume, such as the misnumbering of Chapters VI through XIII, the repeated misprinting of 1940 for 1640 in Chapter XXVII, and the mixing of Anglicized and Spanish names, as in Stephen Francis de Macedo (p. 82) for Esteban Francisco de Macedo. The complete exclusion of maps did not aid in the enjoyment of or the comprehension of the work.

This book will remain a good reference for advanced students interested in the trade of the south Atlantic and the Indian Ocean, as well as the rising menace of the Dutch and English to the Portuguese Empire. It should not be considered a structural history of the Portuguese South African colonies in this period.

MARTIN J. LOWERY

DePaul University

The Struggle for Sovereignty in England. By George L. Mosse. (East Lansing: Michigan State College Press. 1950. Pp. vi, 191. $2.50.)

This study is concerned with the evolution of the idea of sovereignty in England which resulted from the struggle for power between king and parliament. Chief interest centers around the common law and the effect upon it of the changing ideas as to the nature of the higher law, whether

the "natural law," the "law of reason," or "civil law." That the author is thoroughly familiar with his sources is obvious throughout, and not least in the careful analysis of the legal ideas of the men representing the different concepts of the law. This procedure is very effective. A comparison, for instance, of the thought of Sir John Fortescue with the ideas of St. Germain, Morice, Hooker, and Smith show to what extent the mediaeval concept of law was weakened and the sovereignty of the king in parliament increased during the Tudor period.

In a work based on such exhaustive research, the reader expects to find new interpretation. The author rejects the commonplace view that the political thought of James I was foreign to England. Apparently there were many in England besides Raleigh, Maynwaring, and Forsett who supported the prerogative, as the idea of sovereignty came to be accepted. James I's theory of absolute sovereignty was not so different from that which made the king in parliament "the most sovereign and supreme power above all, and controllable by none." In either case there was no natural law left to guarantee the subjects' property from arbitrary interference. The author disagrees with those who hold that Sir Walter Raleigh was an advocate of mixed monarchy. Raleigh recognized no limitations on the king except such as were purely voluntary and utilitarian, and he based his argument for the existence of parliament also on its utility. In the discussion of parliamentary search for authority, the analysis of the writings of Whitelocke shows clearly that the idea of parliamentary sovereignty originated as the concept of the sovereignty of the king in parliament and not, as often suggested, the power of parliament alone.

A very interesting part of this study is that dealing with Sir Edward Coke and his attempt to preserve the traditional concept of the constitution. He is pictured as being in the position of modern liberals, for he was constantly on the defensive, trying to preserve the liberties of Englishmen in an age of competition for sovereignty. Sufficient evidence is not available to determine if he fully realized the importance of parliament's search for sovereignty as a menace to his concept of the commonwealth.

DORA J. GUNDERSON

Mercy College
Detroit

The Crisis of the Constitution. An Essay in Constitutional and Political Thought in England, 1603-1645. By Margaret Atwood Judson. (New Brunswick: Rutgers University Press. 1949. Pp. xi, 444. $5.00.)

This is a scholarly, well researched analysis of the political and constitutional thought of the supporters of king and parliament in the forty years preceding the English Civil War. Among the chief points emphasized are the essential moderation of both sides and the fact that due to

a dearth of first-rate English thinkers (1603-1642) the controversy dragged on for forty years before it finally resulted in open warfare. The great majority of parliamentary supporters saw nothing incongruous in divine right monarchy, provided only that the king was subject to the law of the land and respected the right of his subjects to their property. These seemingly incompatible concepts were not so regarded at that time; they were looked upon as harmonious rather than conflicting. Most parliamentary supporters complained not that James I presumed to be God's lieutenant but that he failed so signally to live up to the standard. Many Englishmen took a certain pride in the divine right of their kings for it showed that (unlike most continental royalty) they owed their crown to no other temporal or ecclesiastical ruler. All parties cherished the ideal of government "balanced" between royal prerogative, law, and subjects' rights, a conception which was not abandoned until after 1688 when the balance had been permanently adjusted in favor of subjects' rights. In the opinion of Mrs. Judson, the Civil War was fought to decide where the balance should be set, but the results were inconclusive and remained so until 1688.

Before 1640 both factions displayed a great concern for legality. Royalist lawyers cited legal precedents in an effort to erect a strictly legal absolutism and spoke much of the king's rights under natural law. The royalist clergy were more extreme, generally execrating any idea that government derived from other than God and insisting that parliament owed money to the king by right and that he might take it by right.

While the parliamentary forces were determined not to lose the English tradition of consent to government at a time when absolutism was growing on the continent, usually they tried to base their arguments upon law and the absolute right of subjects to their property. This line of attack was not very fruitful in the realms of foreign affairs, religion, and monopolies which were traditionally the business of the king. In attempting to gain a voice in these matters parliament was obliged increasingly to depart from legal precedent and to argue that it represented the nation at large and was accountable to it. Using this plea, parliament steadily encroached upon the royal prerogative. Insistence upon these ideas could lead only to a peaceable change in the nature of the government or to a political revolution. The parliamentary party was cautious, however. Before 1640 only the bolder spirits attempted to justify all parliamentary contentions on the ground of parliamentary responsibility to the nation at large. Not until 1642 was the theory of complete parliamentary supremacy openly advanced. In that year Henry Parker and Charles Herle abandoned the mediaeval idea of law. They declared that human necessity was the main origin of government, that kings were created by the people and existed to serve them, and that it was the province of parliament not merely to

discover the law but to make it as well. Such an idea was fundamentally incompatible with any theory of divine right kingship. Force alone could decide the issue.

The Crisis of the Constitution is a significant contribution to the elucidation and understanding of seventeenth-century English political and constitutional thought. Research has obviously been very thorough and documentation is full. There are a few minor errors, such as the statement that a Jesuit murdered Henry IV in 1610 (p. 178), but these do not detract materially from an otherwise sound, substantial work.

BERNARD NORLING

University of Notre Dame

Leopold Ranke. The Formative Years. By Theodore von Laue. (Princeton: Princeton University Press. 1950. Pp. ix, 230. $4.00.)

Meinecke, the well known historian of Berlin, and his school have done much for the understanding of Ranke's philosophy of history, and their interpretation has also been largely accepted by Heinrich von Srbik in his *Geist und Geschichte* (Salzburg, 1950). Thus one may easily see how the challenge of a re-interpretation of Ranke must have been eagerly perceived by a gifted young historian. Yet, it is not as if Ranke had previously been spared criticism. Lord Acton in his essay on "German Schools of History" spent a little more than a page in summing them up in a by no means exhaustive fashion and in conclusion he stated that Ranke "outlived all rivalry, and well-nigh all antagonism"—a statement not meant to be a full refutation of such dissenting voices. One should, therefore, not be surprised to find that some of the verdicts to which von Laue's re-interpretation boils down had already been made by Ranke's contemporaries and that Droysen, as mentioned by Srbik, had spoken of the "eunuchism of historical objectivity" for which the master of Berlin stood. Indeed, the very Ranke school so turned away from the principles upon which their master's philosophical and political thought rested—a fact not mentioned by Laue—that it took the work of Meinecke to rediscover them in the twentieth century.

However, some readers may feel surprised to find that von Laue erects Acton as the victorious counter-figure to the towering historian of Berlin, the man of no book (though certainly of some very stimulating essays) counterposed to the author of approximately sixty volumes. In one sentence—which is, perhaps, not very clearly stated—von Laue speaks of "Lord Acton who was a greater man than Ranke, although less productive as a historian" (p. 138), a verdict not at all identical with the one that the *Correspondant* had formulated: "grand talent, petit esprit." One may pause a moment and think on the connections between human

greatness and the historian; Laue does not refer to the lines one could find in Jacob Burckhardt's essay on "Great Men" in this regard.

To reach his conclusions Dr. von Laue is led by two aspects, for both of which Acton and Ranke do, indeed, provide excellent examples. First, the task of the historian is to judge rather than to be content with mere "understanding"; second, the historian should always be suspicious of "power." It is with delight that the author quotes the overquoted sentence of Acton: "All power corrupts, and absolute power corrupts absolutely"—a formula very close to that of Burckhardt as well as to that of the Heidelberg historian, Friedrich Christoph Schlosser, whom the holding of such a lofty principle did not elevate to the rank of a foremost historian. Von Laue has little patience with an attempt to concentrate on presenting historical individualities whether collective or single. Such an attempt, according to him, is permissible only as an introduction for passing judgment. Of course, Schiller had already said, "Die Weltgeschichte ist das Weltgericht," and Acton, who enjoyed quotations, quoted the verse. Sometimes the reader feels as if the attacks that Laue directs against Ranke were really aimed at conservative thought in general. He accuses the German historian of having turned his *Historical-Political Review* into "a landmark in the revolt against the west" (p. 100); he refers to the Prussian and German revolt as the first of these revolts against western political thought as if this had formed a solid liberal unit knowing of no such man as Burke, whose name is not mentioned in the book, although, according to all probability, he exercised, at least through Gentz, considerable influence on Ranke just in his formative years. On Ranke's attitude concerning the inter-connection between historical writing and political activity, we may find some positive assurances in the inaugural lecture of 1836, though they aimed at an indirect influence: but did Acton fare much better with his political activism?

Acton brought the political thought of Victorianism to a formula deserving to become a classic when he wrote (and the reader will bear in mind that a member of the British Empire speaks): "A generous spirit prefers that his country should be poor, and weak, and of no account, but free, rather than powerful, prosperous and enslaved" (*Essays on Liberty*, p. 23). This is certainly a strong contrast to the attitude of Ranke who maintained that it was the first duty of a state "to hold its own." Perhaps, if contra-positions must be held it would be more fruitful to oppose to the pentarchistic concept of Ranke the attitude of Tocqueville, who, in the concluding lines of the first part of *Democracy in America* (1835), conceived America and Russia to be the two decisive political factors of the future: "each of them seems marked out by the will of Heaven to sway the destinies of half the globe." The Rankian approach,

according to which the historian's task is to perceive the finger of God while watching history, also pierces through in this sentence.

The book of von Laue is well written and stimulating, even when one fails to be convinced. In addition, it offers the English translation of two of Ranke's smaller masterpieces, viz., "A Dialogue on Politics" and "The Great Powers." It may be listed—in the words of an Acton note—among the "books one is glad to read without . . . agreeing with them."

FRIEDRICH ENGEL-JANOSI

The Catholic University of America

The Multinational Empire. Nationalism and National Reform in the Habsburg Monarchy, 1848-1918. Vol. I. *Empire and Nationalities.* Vol. II. *Empire Reform.* By Robert A. Kann. (New York: Columbia University Press. 1950. Pp. xxi, 444; xiv, 423. $12.50.)

Predicting the demise of Austria-Hungary became a popular political sport during the late nineteenth century. The Dual Monarchy, lacking those constitutional and national features which appeared to provide stability for western European states, seemed to be moribund. Yet the monarchy confounded its critics by postponing its death agonies until the outcome of World War I was certain. Notwithstanding this experience, the tenor of most academic writing about Austria-Hungary has been dominated by the mood of liberal criticism which prevailed before 1914. The work under review is conceived in this spirit, although the author remains temperate and judicious, befitting a scholar who has ransacked most of the extant material in German on the politics of the old empire.

Volume I takes up the growth of nationalism in the empire among the peoples having a political organization, as well as those lacking it. Volume II describes those serious reform proposals made either by Austrians, or by officials of the Austrian government; utopian and idealist schemes have not been considered. Before such a plethora of facts, and a forest of notes which provide a second text amounting to almost 100 pages in the first volume, an adverse judgment may seem unkind. Part of the difficulty is that the author's presentation marches ponderously, weighed down by a pedantic style, and an over-zealous concern for details. History, especially when presented in a multi-volume format, requires a more flexible technique than that appropriate for a monograph.

Space is wanting here to deal adequately with these volumes which have both admirable qualities and serious defects. A work on this scale should exhibit a certain historiographical subtlety; it is absent largely because of the author's confidence that the concepts which hold the narrative together, nationalism and reform, do not need extensive analysis. Even the idea of politics which informs this narrative seems over-simpli-

fied. It deliberately excludes foreign affairs, even though the author is obliged to admit that peace alone could have saved the empire. This opens the door upon the practical issues of statecraft and power which the author will, perhaps, consider in another study.

WILLIAM O. SHANAHAN

University of Notre Dame

Florence Nightingale, 1820-1910. By Cecil Woodham-Smith. (New York, London, Toronto: McGraw-Hill Book Co., Inc. 1951. Pp. 382. $4.50.)

José Ortega y Gasset has written: "It is the man of excellence and not the common man who lives in essential servitude. Life has no savor for him unless he makes it consist in service to something transcendental;" while George Bernanos declared that it was only in service that man found freedom. Florence Nightingale's life exemplified this paradox. She knew family tensions, enmity in high places, broken health and mental anguish; she was forced to do violence to her natural inclinations to gaiety, fastidiousness, solitude, and romance. With dogged ruthlessness she even exploited her friends, notably Sidney Herbert, subordinating their devotion to the furtherance of her destiny. But freedom came through sacrifice. She felt it in the release of all her powers in the service of a great reform; countless millions were to find it in a prolongation of life and an escape from needless pain.

Drawing on many new materials, chiefly family papers, as well as on abundant traditional sources, Mrs. Cecil Woodham-Smith has increased our understanding of the beautiful woman whose high purpose and administrative genius revolutionized the nursing profession and promoted public sanitation in an unprecedented way. Since Florence Nightingale claimed that God had called her directly to a distinctive task, her religious life and philosophic viewpoints are of special interest. Technically an Anglican, she seemed always to retain an early Unitarian outlook. Even at the time when she was most attracted to the Catholic Church and markedly eulogistic of its organization and ideals, she was entertaining religious notions far remote from Catholic thought. Her efforts to found "a new religion for the Artizans of England," later published as "Suggestions for Thought," were coldly observed by such famous friends as Dr. Sutherland, Richard Monckton Milnes, Professor Benjamin Jowett, Sir John McNeill, and the historian, Froude. Only John Stuart Mill encouraged the idea. Miss Nightingale loved to indulge in metaphysical speculations, not realizing that her great gifts were not along those lines.

Far happier is the story of her practical relationships. Possessed of deep faith and wide charity, she enjoyed numerous associations with men and women of the religious world. She drew inspiration from the work

done for the sick poor by devoted Protestant deaconesses in Germany. Her long friendship with Cardinal Manning is regarded by this biographer as "of enormous importance," and of the three letters which were the only documents of a personal nature which she took with her to Scutari one was from him. There were ten nuns in the first contingent of thirty-eight nurses to go out from England, five of them exceedingly competent nurses from the Bermondsey Convent—"very nearly the most valuable members of the party," writes Mrs. Woodham-Smith—the others being gracious but less efficient sisters from a Norwood orphanage. In the same group were eight members of an Anglican sisterhood known as Sellonites. Florence Nightingale admired profoundly the mother superior of the Bermondsey nuns. It was to their convent that she went at once on her return to England, to spend an entire morning there in prayer and meditation. This was a fitting preparation for the heart-breaking and prodigious labors that lay ahead and which Mrs. Woodham-Smith has described in a distinguished biography which is also a useful cross section of English social history.

GEORGIANA P. MCENTEE

Hunter College

Modern France. Problems of the Third and Fourth Republics. Edited by Edward Mead Earle. (Princeton: Princeton University Press. 1951. Pp. xiv, 522. $6.00.)

This book is the outgrowth of a symposium held at the Institute for Advanced Studies at Princeton in February, 1950. Participating were some twenty-eight specialists in contemporary France. The French government indicated its interest in the project by flying André Siegfried across the Atlantic to present an introductory paper. Edward Meade Earle, whose initial venture into collaborative history, *Makers of Modern Strategy,* was so favorably received during the war years, again served as chairman and editor. *Modern France* should prove even more timely and useful than its predecessor. Analytical rather than historical in his approach, Mr. Earle has skilfully grouped the efforts of his contributors under six main headings: the Decline of the French *Elan Vital;* Letters and Science; Politics; Social and Economic Problems; French Security; and France in World Affairs. Careful planning and editing have given the finished product a unity one does not ordinarily expect in collaborative works. At the same time the potentialities of co-operative history have been fully realized: the book has an authoritativeness which could result only from a high degree of specialization.

The contributors are sympathetic without loss of objectivity. One does wonder, however, whether the note of optimism sounded at the close of so

many of the essays is warranted by the gloomy picture which precedes. Analyzing the manifold problems of modern France with great clarity, the contributors give the reader a fresh insight into the many stresses and strains distending the fabric of French civilization. But the solutions which alone could give grounds for optimism are not in view. Political instability is apparently to be accepted as the normal condition in France as long as the Republic lasts. Economic backwardness is acknowledged as virtually inevitable despite the Marshall Plan, the Schuman Plan, etc., unless the impossible happens, unless the French character undergoes a complete transformation. As David S. Landes brings out so admirably in his essay, it simply is not in the nature of the Frenchman to accept fully the implications of the competitive, free enterprise system which, at least in the view of the E.C.A., would be the best guarantee of maximum production. Regarding the problem of French security, we are told by Henry Bertram Hill that France's reliability in the European system is predicated upon a permanently disarmed Germany. But how Frenchmen can conceive of security, or of a European system, without some measure of German rearmament is hard to see. More recent developments in France suggest that Mr. Hill, perhaps, misjudged French public opinion on this question.

Catholics will be disappointed that Mr. Earle did not include a chapter on the Church in the Fourth Republic, although the Christian Democratic movement is very ably treated in a short essay by Robert F. Byrnes.

The reviewer considers this book indispensable for anyone with more than a superficial interest in contemporary France.

L. Léon Bernard

University of Notre Dame

AMERICAN HISTORY

Historians and Their Craft: A Study of the Presidential Addresses of the American Historical Association, 1884-1945. Edited by Herman Ausubel, Assistant Professor of History, Columbia University. (New York: Columbia University Press. 1950. Pp. 373. $4.75.)

Since 1884 many distinguished Americans have held the post of president of the American Historical Association. Probably many have forgotten that Theodore Roosevelt was the incumbent in 1912 and Woodrow Wilson was chosen for 1924, the year of his death. The list of the association presidents as given in this volume adds up to a virtual "who's who" of those who have shone most lustrously in the American historical fraternity. It is a common impression that the principal chore of the president is to prepare the formal presidential address for the year. Faced with this

necessity, the active man is forced to give some quiet, concentrated reflection to the basic premises of his profession. So it was a happy inspiration which impelled Dr. Ausubel to dissect these addresses with a view to finding the heart and sinew of American historical thought. The result justifies the effort.

It is not wholly surprising to find many of the presidents preoccupied with proving the pertinence of history to the present. None defended the accumulation of facts for their own sake. This note running through so many of the addresess has about it the aura of an apologia. Clearly, many of the presidents sensed among their fellow citizens a tendency to dismiss history as the plaything of a self-contained clique. Strangely enough, however, they tend to ignore the basis of the criticism. Non-technical journals frequently accuse historians of writing for one another. Few professional historians have been criticized for lack of diligence or skill in assembling their material; many have been criticized for faulty presentation. In their efforts to prove the pertinence of history, the presidents have rarely stressed the need of readable presentation.

The present volume spells out what has already been commonly accepted, viz., that historians tend to distrust "philosophies" of history. Generally, these distinguished historians have felt that a philosophy of history was so nebulous that it could easily lead to danger. There is also ample evidence to prove how misleading is the title "New History." The need for richness of content in history did not suddenly become known through a flashing intuition of James Harvey Robinson. The historians had taken it for granted long before his day.

Those who feel the need of a clarification of historical aims (and is anyone completely satisfied?) can devote some profitable reflection to this presentation of some of our best historical thought.

FRANKLIN E. FITZPATRICK

Cathedral College
Brooklyn

American Painting: History and Interpretation. By Virgil Barker. (New York: Macmillan Co. 1950. Pp. xxvii, 717. 100 plates. $12.50.)

This is the book to supplant all other volumes on painting in the United States, excepting those which have to do with special subjects and definite periods or monographs on individual artists. It is a "must" to all who are interested in American art. It was planned, however, not for the casual reader, but for the serious student, or those who have time for leisurely perusal, for it is too compact and meaty for rapid reading. It fills 664 pages of text, weighs a little short of four pounds, and has 100 black and white reproductions. There are no footnotes, but a long list

of sources which were drawn upon in the writing of the book. This list is invaluable to students.

It is good to report that the author holds fast to his title and sub-title. They are an exact description of the book. If one wants to know about the development of the other fine arts in the United States, one will have to consult other works. Virgil Barker sticks to his last. Since he used the term "Amerinds" to apply to original natives of this country, he might have adopted as his title "Painting in the United States." This, it must be admitted, is carping on the part of the reviewer. The sub-title describes the content of the book, with emphasis very properly on interpretation. The volume begins, the author explained in an advance notice, "with the earliest works in the late seventeenth century and ends with the work of Ryder and Homer and Eakins, who, around the turn of the last century, brought American painting to what is still its highest level of expressiveness." The readers of *American Painting* will never be satisfied until they hear that Mr. Barker is gathering material and making notes on the period from 1910 to 1950.

On the jacket the publishers state that the author had devoted twenty years of research to the writing of this volume. It may have been longer than that, for when the reviewer was associated with him at Carnegie Institute, now some thirty-one years ago, Mr. Barker had the book under consideration and was making notes and assembling material for it. The type of book he would eventually write was anticipated in *A Critical Introduction to American Painting* which was commissioned by the late Mrs. Juliana Force for publication by the Whitney Museum of American Art.

After a very brief preface, and without any introduction, he begins with the "Retablos." He does not return to the painting of the Southwest. He closes Chapter I with this sentence: "Yet even before the colonies joined themselves into a nation the differences, not merely between the various English, but also between the English and the non-English stocks, had become less important, so far as concerned the art of painting, than the uniformity of taste and style determined by conditions common to the country from Maine to Georgia." Note, he does not put in any such phrase as "from Oregon to Texas." It must be said at once that Virgil Barker has the courage and integrity to give a brief chapter—Chapter II —to the interesting subject "Protestantism and Art." He summarizes it in a single sentence: "Protestantism in religion produces utilitarianism in art." It was not in the author's province to enlarge on the field of utilitarianism as a result of the Protestant Revolt. To understand the Catholic position on art, the position which is still in ascendancy in the Church, he should read *De administratione* by Suger, Abbot of St. Denis, or the *Treatise of Divers Arts* by Roger of Helmerhausen.

Virgil Barker's work has to do, as has been indicated, with the history and interpretation of painting in the United States, and while his interpretation is highly personal, he has, in the words of another writer on American painting, James Thomas Flexner, "expressed his reactions to eighteenth and nineteenth century painting with such integrity that his book has the rare distinction among critical works of being in itself a work of art." And another reviewer comments: "His history has the full flavor of authentic critical writing, rich in background and sensitive throughout; it will age well. The probability is that it may turn out to be distinguished literature." This is high praise for a work on American painting, but it is well deserved. Mr. Barker ends his discussion of Eakins, the last artist in the volume, with the comment, "he (Eakins) made a life and an art free from affectation, reasonable and strong. In his art he penetrated to the secret springs of energy, physical and spiritual; his art is therefore durable. As a person and as a painter he had integrity. For greatness of personality there can be no greater quality; for an artist in the United States there can be no higher praise." Mr. Barker's book has the integrity he so much admirers in one of the greatest of American artists. It was not too long to wait for *American Painting,* and it is hoped that, as he implied in his preface, cosmopolitan and contemporary periods will "receive their duly detailed treatment in some other work."

JOHN O'CONNOR, JR.

Carnegie Institute
Pittsburgh

The Transcendentalists. An Anthology. By Perry Miller. (Cambridge: Harvard University Press. 1950. Pp. xvii, 521. $6.50.)

Believing that the Transcendentalist "excitement" if well known is not well understood, Professor Miller of Harvard, in an effort to set the movement in truer perspective, presents from the writings of its lesser as well as its greater representatives some 100 "massed quotations," selected and arranged to exhibit Transcendentalism as primarily a "religious demonstration." Most students of the subject, Miller complains, have failed to appreciate its inherently religious character because, first, lacking access to all the varieties of writing, they have consulted too exclusively the works of Emerson and Thoreau, and, secondly, all the Transcendentalists expressed themselves in the language of philosophy and literature rather than of theology. In the light of this interpretation, the author minimizes the role of Emerson and Thoreau and emphasizes that of Ripley and Brownson, justifying this view of the question in his brilliant introduction and in many of the illuminating notes preceding the quotations. Taken as a whole, the notes, the result of no little industry and

research, serve another of Miller's aims, namely, to display Transcendentalism as socially subversive—at least in the eyes of "proper Boston"—and to bring out the ever-present divergence between the self-culturists, as represented by Emerson and F. H. Hedge, and the social reformers whose defiant champions were Brownson, Ripley, W. H. Channing, and Theodore Parker. Since Transcendentalism and Jacksonism were contemporaneous, some of the thinkers, the anthology shows, were at pains to explain, illustrate, and legitimate democracy.

Throughout, the anthology presents the Transcendentalists as rebels against the cold rationalism and social complacency of Unitarianism. This is undoubtedly the religious and social background of the insurgents, and if Miller has not written the history of their work, he has at least suggested how the task may with profit be undertaken and carried forward.

AARON I. ABELL

University of Notre Dame

The Know-Nothing Party in the South. By W. Darrell Overdyke. (Baton Rouge: Louisiana State University Press. 1950. Pp. x, 322. $4.00.)

Dr. Overdyke here tells, in a dull and rather uninteresting style, the story of the Know-Nothing Party's rise, apex, and fall. After several introductory chapters on southern nativism in general from 1800 to 1860, on the origin and ritual of the national party, and on the part of the Whigs in the origin of the American Party, the book then develops through eleven chapters its central theme: the activities of the new party and its relations with other organizations, especially with other political parties and with the Catholic Church. These activities and relationships are covered by making, in almost every chapter, somewhat unconnected bounces from state to state throughout the South. Innumerable statistics and the woodenness of the style detract from the interest, but the seven early political cartoons and occasional sprightly passages bring relief and a heightened interest. References to the sources are often lacking to substantiate statements, but a rather lengthy bibliographical essay and an appendix of newspapers that supported the Know-Nothing cause are supplied at the end. The index, too, is adequate.

The main objection of this reviewer to Mr. Overdyke's book is its insistence on the insignificance of the anti-Catholicism of the Know-Nothing Party as contrasted with its anti-foreignism. The reader is left with the impression that the author favors nativism and would himself have been a party member had he lived in the 1850's. When he says that "only to a limited and qualified extent could the party be labelled as anti-Catholic," (p. 239) he seems to forget the relative insignificance of those limitations and qualifications. He concludes by denying that Americanism

is directed against any religion and considers it "as a legitimate outburst directed against any foreigner or any religious tenet threatening the best welfare of the United States" (p. 295).

Factual errors include that of making John Hughes Archbishop of Baltimore (p. 156), stating that Baltimore (1808) and Oregon Territory (1846) were made archiepiscopal sees in 1847 (p. 211), referring to the then Archbishop Bedini as a cardinal (p. 212), speaking of *Cività Catholica* for *Civiltà Cattolica* and *Freedman's Journal* for the *Freeman's Journal* (p. 214), and saying that John Hughes attempted to prevent the use of Protestant Bibles in public schools even for Protestant children (p. 212).

VINCENT DEP. MCMURRY

St. Charles' College
Catonsville

The Old Northwest: Pioneer Period, 1815-1840. By R. Carlyle Buley. Two Volumes. (Indianapolis: Indiana Historical Society. 1950. Pp. xiii, 632; viii, 686. $12.00.)

If you have discussed the volumes under review with any of your literate friends it is almost certian that you have heard nothing but superlatives in praise. The books definitely deserve treatment of that type. Professor Buley of Indiana University is said to have devoted twenty-five years of research preparatory to writing what is undoubtedly the best treatment of the area north of the Ohio and east of the Mississippi during the period from 1815 to 1840.

The most important single source used is the newspaper. Contemporary periodicals, pamphlets, and books have also been utilized and biographies and monographs have been studied with profit. Fifteen chapters, each with an impressive array of sub-headings, are necessary to tell the story. Informational footnotes, some of considerable length, are found on almost every page. Although each chapter is practically a self-contained unit, cross references abound in the footnotes, as evidence of the unity that Professor Buley achieved in preparing the two volumes.

It would, perhaps, be much simpler to list what is not contained in the volumes than it would be to attempt even a digest of the contents. The very first chapter, "New Homes in the West," will make even an easterner feel at home in this easily flowing and interesting narrative. Few, indeed, are those who will not learn something from almost every page. The details that the author has been able to present on literally hundreds of topics are really amazing. In writing this type of history, which presumably could be called social, many writers frequently resort to meaningless generalities. Some authors, for example, when referring to the wild

pigeons so plentiful in the Middle West during the period treated, simply refer to the "millions" of birds, and leave it to the reader to visualize the "millions." Dr. Buley does not do that. He locates an eye witness who wrote: "they fly and alight around you on every tree, in immense flocks, and loving to be shot. . . . They breed in the woods, and seem to court death by the gun, the sound of which appears to call them together, instead of scaring them away; a fowling-piece well charged with dust shot might bring down a bushel of these willing game dead at your feet." Such statements are on every page; the book has an air of reality about it that will take you right back to the period covered.

Food prices are often quoted, as well as wages, so that you could determine the living standards of the period. Some may think wistfully of the prices prevailing in 1819: wheat, twenty cents a bushel; beef, $1.00 per hundred; eggs, three cents per dozen; butter, six cents per pound, etc. You will learn, too, that the new land was not good for wheat; that plowing on the prairies was sometimes more difficult than in the clearings, and that ten yoke of oxen were often required to pull the crude plows through the tough roots of the prairie grass; that it was not until 1837 that John Deere, the blacksmith of Grand Detour, Illinois, made the first self-scouring plow, one of the most important inventions in the entire history of world agriculture; that typhoid was common; that a queer malady called "milk sickness" took a heavy toll year after year and then suddenly disappeared; that Asiatic cholera visited Chicago and many neighboring communities in 1831 and caused many deaths; that many of the best physicians thought it advisable to bleed a dying person.

The author's style is strong but unaffected; time after time you will stop to read a sentence for the second time simply because of the perfection and clarity of style. When you have finished you will know much about the Old Northwest, about its modes of transportation, about its banking, its educational system, its religious groups, its political history, and its economic history. The extensive bibliographical essay reveals the quarry from which the volumes were taken; a detailed index thirty-nine pages in length increases the reference value of the set. It is strange, in a way, that this history was not written until this rather late date; it is very doubtful if anyone will be able to improve upon it.

PAUL KINIERY

Loyola University
Chicago

The Emergence of Lincoln. By Allan Nevins. Two Volumes. (New York: Charles Scribner's Sons. 1950. Pp. xii, 472; viii, 523. $12.50.)

These volumes are a continuation of Professor Nevins' account of the years preceding the Civil War which began in *Ordeal of the Union*

(New York, 1947). This is a history of the nation at the time Lincoln was emerging from a position as local lawyer and politician to the leadership of a new party, which for the first time assumed the responsibility for a national government then faced with civil war. The main theme is centered on the poiltical history, but the author outlines in considerable detail the social, economic, and literary development of the times. Nevins proves the fallacy of over-simplification in dealing with the responsibility for great events. The Civil War was not merely a conflict between slave holder and non-slave holder, but it was the result of a great variety of causes, all of which played a part but standing alone not any one was of sufficient importance to have caused the war. There is a vivid description of the leaders of the period, both local and national. Buchanan is portrayed as the head of his party, lacking those qualities of leadership which Douglas possessed. Buchanan did not have the nerve to make decisions of importance or the ability to make men in lesser positions fear or respect him. A great leader would not have permitted the Kansas question to split the Democratic Party, resulting in a revolt by Douglas who had more national influence than any figure in the administration. Buchanan was controlled by southern leaders who were determined to destroy Douglas, even if necessary at the cost of destroying the party or the Union. Buchanan was influenced to veto popular legislation which resulted in Democratic disfavor nationally. National unity was to some extent dependent upon the unity of the Democratic Party. With Douglas finally disposed of, Buchanan eventually was freed from the southern influence and with new official advisers the administration was able to gain some prestige as the new leader emerged from Illinois.

The subject of John Brown and his responsibility for national unrest is developed fully, and particularly in his connection with northern abolitionist leaders. The discussion of slavery is not confined to the national situation, but is presented in a world setting which proves that the South was not realistic in its interpretation of the events of history. The four-party campaign showed that Douglas had reached his "finest hour" when he realized from early elections that his cause was lost he carried his fight to the South in an effort to save the Union. The position of the South in its demands for a slave code platform was impractical, but the race question rather than the slavery question made the South reluctant to compromise. The failure of the Republican Party to consider the Crittenden Compromise was, in the opinion of the author, the acceptance of a heavy responsibility. Lincoln's many statements that there would be no war was an indication of his failure to interpret the temper of the times, all of which permitted the nation to drift into war. There were leaders both North and South who for various reasons, some sincere, were willing to destroy the Union. There is a lesson in democracy to be gained from

these volumes. The radical minority in both sections was active and vocal. Their cause had popular local appeal. By their activity and ingenuity they were able to get control of the avenues of propaganda and cause a war which the less active and complacent majority did not want and to some extent did not understand. From the standpoint of historians and thoughtful statesmen Professor Nevins' work is one of major importance.

THOMAS B. DUNN

Morris, Illinois

The Attitudes of the New York Irish toward State and National Affairs, 1848-1892. By Florence E. Gibson. (New York: Columbia University Press. 1951. Pp. 480. $5.75.)

The *addendum,* "based upon newspapers and secondary sources," should have been added to the title of this book, for this work is not a product of archival, much less of multi-archival research, and the footnotes and bibliography reveal an absolute lack of manuscript material. But in spite of this serious defect the present study is not without value. For the painstaking survey of twenty-five newspapers and thirty-six pamphlets, in addition to certain British parliamentary papers and sections of our own *Congressional Record,* does shed considerable if not adequate light on the political attitudes of the New York Irish. Sixteen statistical studies, as well as the usual lengthy list of secondary sources, also aid the author in reaching the conclusion that, "The attitude taken toward American politics by the majority of the Irish generally stemmed from either their anti-Britishism, their Democratic party allegiance, or their loyalty to their Church." This conclusion may or may not be correct. To assert that it is correct one would have to hold the untenable thesis that newspapers give the entire political picture. While the present volume is helpful in that it has broken the ground, yet considerable spade work remains to be done if the definitive work is ever to appear.

Within her chosen frame of reference Miss Gibson has sketched a broad and clear picture and she gives evidence of genuine historical detachment. There are, however, some major and minor errors that should be pointed out. Among the major are the following: her portrayal of the Tilden-Kelly feud results in something less than objectivity; this is due to her lack of wide reading even among her chosen secondary sources. Tilden comes out too white and Kelly too black. For example, the author fails to mention that the money that Pelton used for his bribes came from Tilden's bank account; omitted also is Boss Tweed's dying testimonial to the integrity of John Kelly. Again when treating of the political effects of the Canadian-American fisheries dispute in the 1880's the

author quotes from Nevins' *Cleveland, ad nauseam,* but she fails to make use of the latest monographical contributions such as Professor Charles C. Tansill's *Canadian-American Relations, 1875-1911* (New Haven, 1943). The author's seeming unawareness of the fact that Charles O'Conor did run for the presidency in 1872 is inexcusable. Among the minor mistakes the following should be noted: the footnotes are often unscholarly and inconsistent. A footnote which reads, "The Dictionary of American Biography," is definitely amateurish. The traditional *ibid.* and *op. cit.* are not regularly used. The result is that at times the footnote references repeat an author's name together with the title of his book over and over again. Slipshod proof-reading makes McGurrin become McCurrin (p. 380) and gives us 1880 when 1850 is called for (p. 51).

Two more observations are in order. The index is adequate and the volume is an example of excellent bookmaking. Lastly, but by no means least, the short introduction succeeds admirably in defining the purpose of the study. It is nothing less than, "a study of the attitudes toward American politics of the great wave of Irish-American immigrants who settled in New York during the middle of the nineteenth century." To this the author adds, "I have confined my study almost exclusively to the political side, not making any attempt to enter into the economic problems which beset the immigrant." This purpose is worthy of the pen of any American political historian. But as I stated initially, so I conclude finally: political history that leaves untapped the rich manuscript collections in the Library of Congress and in our other archival repositories does not merit the title of definitive history.

HERBERT J. CLANCY

Canisius College

Canada. Edited by George W. Brown. [United Nations Series, Robert J. Kerner, General Editor.] (Berkeley: University of California Press. 1950. Pp. xviii, 621. $6.50.)

This account of present-day Canada by twenty-six Canadian experts is an admirable example of modern collaborative scholarship, for by intelligent planning and skillful editing the parts are blended into an integrated whole. It is also an all-too-rare example of the pooling of many disciplines to produce a well-rounded picture, thus avoiding the blindspots inevitable with a single approach in an age of over-specialization. And finally it has the great virtue of being so well written as to appeal to the general reader, either because of the somewhat higher literary standards prevailing among Canadian scholars (thanks to the prevalence in Canada of the Oxford rather than the Teutonic scholarly tradition), or because of the able editing of Dr. Brown who is a distinguished historical writer.

The work is divided into six parts. Part I, "The Setting," is concerned with the people and geography of Canada. Part II treats the historical background in four chapters devoted to French Canada, British North America, the formation of the dominion, and twentieth-century Canada. Part III deals with the economy in terms of the basic historic elements, eastern Canada, western Canada, and the structure and trends of the Canadian economy as a whole. Part IV, devoted to political and constitutional factors, treats the federal constitution, the machinery of government, local government, political ideas and parties, and the growing economic role of the state. Part IV, which is concerned with social and cultural institutions, discusses the Canadian community, the social services, the cultural pattern, education, and religion and religious institutions. Part VI discusses Canada's foreign relations in terms of the historic factors, of Canada's unique function in the North Atlantic Triangle (of which Britain and the United States are the other two corners), of Canadian trade and the world economy, and of international organization. The book is lightly annotated, but each chapter is by a recognized authority in his field, and the best critical bibliography of Canadiana yet published is supplied. The work is somewhat inadequately indexed, and insufficiently supplied with maps, which are badly needed by non-Canadians and non-specialists.

The chief weakness of the book derives from the fact that it is exclusively the work of Canadians or ex-Canadians, and hence tends in some instances toward wishful thinking. Canadians are so used, however, to looking at their country through British, French, or American eyes that this tendency is in some measure offset. But the book would be the better for a view of Canada by a non-Canadian. One misrepresentation arising from the nature of the authorship is the stubborn insistence, in the old united empire loyalist tradition of smugly contrasting Canadian devotion to law and order with American rebelliousness, that Canada has enjoyed an "absence of the revolutionary tradition." Any outsider confronted with French-Canadian revolutionary intrigues in 1775-1776, 1793-1806, the Papineau and Mackenzie Rebellions of 1837-1838, the burning of the parliament buildings in 1849, the Fenian plots, and the Riel Rebellions of 1869-1870 and 1885, finds it difficult to accept this dogma of the Canadian faith. There are also a number of minor errors, usually arising from English Canadians' lack of familiarity with French Canada or their misunderstanding of Catholicism (e.g., pp. 387, 420), but in general the volume attains the highest standards of scholarship. The book should do much to overcome the deplorable American ignorance of Canada and to further a better comprehension of Canada's major role in the world today.

MASON WADE

American Embassy
Ottawa

NOTES AND COMMENTS

The seminaries of Ireland that have supplied most of the Irish missionaries to the United States throughout the second half of the nineteenth century and down to our own day are six in number. All Hallows College, Dublin, is exclusively missionary in purpose but also fulfilling a similar function have been the diocesan colleges of St. Patrick's, Carlow, St. Peter's, Wexford, St. Patrick's, Thurles, St. John's, Waterford, and St. Kieran's, Kilkenny. It is with pleasure and anticipation that the historians of the American Church will hear that these colleges, largely through the interest of their professors of history, are becoming more archives-conscious. The extant letters of their far-flung alumni must necessarily be important sources for American Catholic history. This fact has been demonstrated from the letters already published through media such as the *Annals* of All Hallows College, which first appeared in 1848. In four of the first seven volumes of that publication there are thirty-two letters from All Hallows missionaries in the United States, and by 1852 the priests of that seminary were scattered over a dozen American dioceses. The day when the mission seminary archives of Ireland will have been thoroughly brought to light, arranged, and made accessible is eagerly awaited by historians of the Church in the United States, who are aware that these archives possess sources of great value for the study of the development of American Catholicism.

The Festival of Britain occasioned an event of interest to historians in London. It was the "Exhibition of Notable Documents from Private Archives" which was held at the Old Hall, Lincoln's Inn, from June 25 to July 7. A thirty-six-page catalog of the 104 items issued by His Majesty's Stationery Office carried an introduction by Sir Hilary Jenkinson, deputy keeper of the records. Sponsors of the exhibition were the British Records Association and the Historical Manuscripts Commission. The latter sought thereby to commend to a wider public its six-year work of compiling a "National Register of Archives." The exhibition of documents did not exclude types which had originally been official in character, such as monastic records and state papers, although these had survived in private hands. While the make-up of the exhibit was mostly mediaeval the items likewise included more recent documents such as nineteenth-century business records and even a twentieth-century aerial map. Of special interest to historians of the Church in this unique scholarly show were documents like the late twelfth-century deed of the Cistercian house at Rufford Abbey, a late fourteenth-century cartulary of St. Albans Abbey, a book of the "Fraternity of Our Lady's Assumption" from about the fifteenth century, with a full page illumination of that

religious mystery, and a letter of Pope Pius VII to the first Duke of Wellington, dated October 26, 1816, which thanked the duke for returning to Rome pictures and art objects that had been looted by Napoleon.

The archivists-in-training in Washington this summer made their annual visit to the Department of Archives and Manuscripts of the Catholic University of America on July 5. The Reverend Henry J. Browne addressed them on Catholic archives in the United States, Dr. Ernst Posner, the course director, discussed the record depositories of other American religious bodies, and then both shared in a dialogue on college and university archives. A unique feature of the group of twenty-two was the fact that six educational institutions were represented by archivists, namely, the University of California at Los Angeles, Cornell, Pennsylvania, Louisiana State, Swarthmore, and the College of New Rochelle in the person of Mother M. Gertrude, O.S.U.

Two doctoral dissertations rapidly nearing completion at the Catholic University of America that will make significant contributions to the history of Catholic life in the United States are the studies of Sister Joan Bland, S.N.D., on the Catholic temperance movement and of Father Colman Barry, O.S.B., on the problems connected with so-called Cahenslyism. The former is well on its way through the press and the writing of the latter is all but completed.

The British Ordnance Survey has recently published a *Map of Monastic Britain*. Based on careful archaeological research, it indicates abbeys and priories; hospitals, hostels, and granges belonging to religious houses; collegiate churches, hermitages, and many other religious sites. The map is divided into two parts. It is printed in contour colors on a scale of ten miles to the inch. With it goes a descriptive pamphlet containing accurate statistics on religious houses in the various periods of the Middle Ages. This welcome addition to the history of Catholicism in England is issued by His Majesty's Stationery Office in paper at two shillings and sixpence or mounted on linen and folded at seven shillings and sixpence. It can be purchased from the International Map Co. of 90 West Street, New York City, at $2.50 for the flat paper edition and at $4.00 for the bound wallet form. The descriptive pamphlet is priced at 50 cents.

The publication of Tome II of Ernest Stein, *Histoire du bas empire* (Desclée de Brouwer, 1949) has never been noted in the REVIEW. The first volume, which appeared originally in German before Professor Stein's conversion to the Catholic Church, was revised and translated into French before his death and has been announced by the publishers. Stein died before he had completed the second volume (it extends from the fall of the Western Empire to the death of Justinian), but his work was fortunate in securing Jean-Remy Palanque as its editor. Professor

Palanque begins the volume with an interesting biographical note on Stein's life and writings. Mrs. Stein writes the preface. Palanque did not see fit to bring Stein's work up to date in the light of studies carried on during and after the war. Accordingly, the volume is not entirely abreast of research. But the painstaking work of the erudite author will be a rich quarry for all scholars interested in the period and particularly in constitutional history.

The July-August number of *Nouvelle revue théologique* has a review article by Father Roger Mots, S.J., on Moreau's *Histoire de l'église en Belgique,* now more than half completed. The fifth volume (1556-1633) will soon be published.

Sir Maurice Powicke has a thoughtful review article in the October, 1950, number of *History* on H. Butterfield's *Christianity and History* (London: Bell. 1949) and Marc Block's *Apologie pour l'histoire* (Paris: Colin. 1949).

Der neue Herder is a two-volume encyclopaedia published by Herder at Freiburg im Breisgau in 1949. The articles are for the most part very brief—four lines on *"Rerum novarum,"* but eight columns on "Vereinigte Staaten." There are a great number of good illustrations, many of them in color.

As Volume V in Series I of "Estudios Onienses," José Madoz, S.J., publishes a critical report on studies concerning Spanish patrology during the past ten years (*Segundo decenio de estudios sobre patrística española, 1941-1950).* A considerable number of titles by American authors appear in the volume, notably those dealing with Spanish subjects in the Studies in Mediaeval History, New Series, The Catholic University of America. Among them, the dissertation of Charles H. Lynch, revised by the author, has been translated into Spanish by P. Galindo as *San Braulio obispo de Zaragoza (631-651). Su vida y sus obras* (Consejo Superior de Investigaciones Científicas, Madrid, 1950). Like all the works of Father Madoz this bibliography is presented with the utmost care.

The July issue of *Studies in Philology* is devoted to "Studies in Mediaeval Culture Dedicated to George Raleigh Coffman" by various authors.

Mlle. Marion Melville, in an article "Guillaume de Nogaret et Philippe le Bel," published in the *Revue d'histoire de l'église de France* (XXXVI [1950], 56-66), challenges Robert Fawtier's theory that Nogaret appeared before Pope Boniface to summon him to a council on order of the French king.

The eighth centenary of the *Decretum Gratiani* was observed in Bologna in late September and early October. Juridical scholars from all parts of the world were invited to present papers on the occasion.

Annals of the American Academy of Political and Social Science for July, 1951, is devoted to "Lessons from Asia" by various authors.

The May issue of *Historical Studies: Australia and New Zealand* has several articles on labor history.

The fifteenth centenary of the Council of Chalcedon is being celebrated by special ceremonies in Rome from October 14 to November 1.

An international conference on patristic studies was held at Oxford University, September 24-28. The Reverend Dr. F. L. Cross, Lady Margaret Professor of Divinity and Canon of Christ Church, acted as secretary for the meeting. Sessions were devoted to patristics and biblical studies, patristics and theology, patristics and liturgy. Special conferences were held to discuss current patristic projects and projects that should be undertaken.

John T. Farrell has been promoted to a full professorship in the department of history in the Catholic University of America.

The Reverend John Courtney Murray, S.J., will teach scholastic philosophy at Yale University during the coming year. Father Murray is best known to historians for his distinguished work on the relations of church and state. He will continue as editor of *Theological Studies.*

Manoel S. Cardozo of the department of history in the Catholic University of America spent the summer in South America, principally in Brazil. He is gathering the final material for his biography of Oliveira Lima, over whose collection of books and archival material he presides as curator of the Lima Library at the Catholic University of America. Dr. Cardozo has also secured material to complete his previous studies on mining in Brazil.

Brian Tierney, whose article on "Conciliar Theory of the Thirteenth Century" appeared in the January issue of the REVIEW, has been named an instructor in history in the Catholic University of America. Mr. Tierney did his doctoral work at Cambridge University.

Madeline Hooke Rice, assistant professor of history in Hunter College, has won a grant from the American Philosophical Society for a biography of William Ellery Channing.

Robert F. Byrnes of Rutgers University has been awarded a Guggenheim fellowship for 1951-1952 and a grant from the American Philosophical Society for a study of anti-Semitism during the Dreyfus Affair.

Herbert J. Clancy, S.J., who for the past few years has taught at St. Peter's College, Jersey City, has been appointed head of the Department of History in Canisius College, Buffalo. Father Clancy assumed his new duties with the opening of the current academic year.

Francis J. Tschan, whose work on Bernward of Hildesheim is rapidly nearing completion, was fittingly given an honorary L.H.D. by St. Vincent College, Latrobe, Pennsylvania, at their annual commencement for his work on the great Benedictine.

Clarence Walton, head of the department of history in the University of Scranton, has gone to Switzerland on a Penfield scholarship to continue his research in modern German history. His doctoral dissertation: *Kiderlen-Wachter and the Anglo-German Problem, 1910-1912,* was recently published at the Catholic University of America.

George Boehrer, assistant professor of history in Marquette University, passed the summer doing historical research in Portugal. Mr. Boehrer has just completed his work for the doctorate in history at the Catholic University of America. His dissertation: "From Monarchy to Republic: A History of the Republican Party of Brazil, 1870-1889," is being reproduced on microcards. It will also be translated into Portuguese and published in book form in Brazil.

H. Tuechle, who has been a privat-dozent at the University of Tuebingen, has been named professor of church history in the new Catholic university at Paderborn. He is now the editor of the Funk-Bihlmeyer, *Kirchengeschichte.*

The editors of the REVIEW lament the death of the Right Reverend Edward B. Jordan, Vice Rector of the Catholic University of America. Monsignor Jordan died on July 19 after a long illness. Before assuming his duties as vice rector he had been head of the department of education. He was distinguished as a teacher of the philosophy of education, and his writings were in that field. He came to the University in 1921. His thorough acquaintance with academic matters and his deep interest in promoting them make his loss keenly felt in Catholic educational circles. His sympathetic character endeared him to a very wide circle of friends.

Documents: The Cottonian Fragments of Aethelweard's chronicle. E. E. Barker *(Bull. of the Institute of Histor. Research,* May).—A Falsified Text—Two Versions of Timothy Healy's Views on the Irish Question. C. H. D. Howard (*ibid.*).—Instructions pédagogiques de 1625 et 1647 pour les collèges de la Province Flandro-Belge. Charles Van de Vorst, S.I. *(Archivum historicum societatis iesu,* Jan.-Dec., 1950).—La communaulté des habitans de la Nouvelle France. M. Delafosse *(Revue d'histoire de l'Amérique française,* June).—The Letter of Francisco Iturri, S.J. (1789). José de Onís *(The Americas,* July).—James Paroissien's Notes on the Liberating Expedition to Peru, 1820. Robin A. Humphreys *(Hispanic American Histor. Rev.,* May).

BRIEF NOTICES

BANE, MARTIN J., S.M.A. *The Catholic Story of Liberia.* (New York: Declan X. McMullen Co., Inc. 1950. Pp. 163. $2.50.)

An American step-child in West Africa from its conception Liberia was a dumping ground for potentially dangerous freed Negroes in the 1820's and it has continued to figure in the American story through the Firestone Company, World War II, and the Stettinius Associates made its economic value evident. Liberia is also the locale for an inspiring story of missionary determination in the face of repeated failures. The mission of Fathers Barron and Kelly, requested of the American Church by Pope Gregory XVI in 1840, appears in most general historical surveys to have been but a half-hearted, short-lived compliance with the papal will. Father Kelly was in Africa slightly less than two years. Barron, spending much time in Europe seeking vocations, endured for three years. By using archival material Father Bane brings out the obvious futility of Barron's efforts in an area where now more than fifty vicariates and prefectures are flourishing. He also shows West Africa's true tragic alias, "The White Man's Grave," where nine priests and brothers died in a one-year period and three more were invalided home. Only one of the first group survived in Africa, serving for thirty-fours years as the faithful link of Jacob Liebermann's Congregation of the Holy Ghost. The Holy Ghost Fathers and the Montfort Fathers gave place to the Society of African Missions in 1906. The cycle inauspiciously begun by Bishop Barron in 1842 was completed in 1948 when three priests from the American Province of the Society of African Missions landed at Monrovia with every hope for the success denied him.

Written primarily to make the mission field of West Africa known to the American public, this little book rises above the usual surface story by the fine research and the detail flavored with generous quotations from missionaries' letters. The bibliography—and Father Bane—might have been helped by the inclusion of a master's dissertation, "The Catholic Church in Liberia," done by Henry P. Fisher, C.S.P., at the Catholic University of America in 1929. An interesting book and valuable for the Barron-Kelly account, it makes no attempt at profundity but it does supply insights to a continent that has too long remained "Dark" to Americans. (PETER E. HOGAN)

BOKSER, BEN ZION. *The Legacy of Maimonides.* (New York: Philosophical Library. 1950. Pp. ix, 128. $3.75.)

The merit (and, perhaps, the defect) of this excellent study is that the author limits himself almost exclusively to a direct investigation of Maimonides, with little reference to the Greek sources of his thought or to the influence exerted on the thirteenth-century scholastics. In any case, it fills a lacuna in doctrinal-historical studies in English with an objective presentation couched in readable

language. Apart from the lack of reference to original sin and divine grace, or the doctrine of the soul and its peculiar immortality, the scholastic will feel astonishingly at home in this book. As spiritual Semites, we can appreciate the lessons for moderns which Rabbi Bokser considers the true legacy of Maimonides. (IGNATIUS BRADY)

BONE, HUGH A. *American Politics and the Party System.* (New York: McGraw-Hill Book Co., Inc. 1949. Pp. viii, 777. $5.50.)

With this up-to-date volume on political parties and public opinion Dr. Bone of the University of Washington has published an excellent text "for the student and general reader rather than primarily for the teacher" (p. v). Particularly serviceable are the author's carefully compiled bibliographical references culled equally from scholarly journals and popular monthlies. In subscribing fully to Laswell's dictum that "political science without biography is a form of taxidermy" (p. 473), Bone deserves special commendation on the score of readability. Routine matter marching along the biographical road becomes alive and interesting. Some Catholics may question the author's treatment of Hague's "bossism" in Jersey City, the "most moralist city in America," where "nearly 75 per cent of his city is Catholic, which was incidentally the boss's own faith" (pp. 464-465). The evidence, however, shows that Hague was strongly backed by the local Catholic clergy, as well as by Protestant, Jewish, and Masonic groups. Indeed, Hague in Jersey City and Curley in Boston, though recently spot-lighted, do not stand alone. Chicago and Kansas City present striking parallels. Here also "political necessity" made strange bedfellows. Far less compelling is the section devoted to political leaders who have "kept faith with the people" (pp. 471, 473-485). Students may ask about Woodrow Wilson's "adroit evasiveness" (p. 481) and they may find it difficult to square his knowledge of the Balfour Memorandum and the secret treaties, while his public political creed called for "open convenants openly arrived at." Again, F. D. R.'s "keeping the faith" can scarcely be interpreted univocally. His formula that the people would "rather have a nice jolly understanding of their problems . . . [and] lots of pleasure" (p. 484) will be evaluated in terms of public ignorance prior to Pearl Harbor. As a whole, the text is a solid one. A clear division of materials, an adequate number of tables and charts, an excellent bibliography, and a usable index will recommend the volume to all readers. (HARRY J. SIEVERS)

BURCH, GEORGE BOSWORTH. *Early Medieval Philosophy.* (New York: King's Crown Press. 1951. Pp. viii, 142. $2.25.)

It is with a certain curiosity that one approaches a work on mediaeval philosophy by a non-scholastic historian: will he prove competent to handle the subject, in view of the theological milieu in which that philosophy flourished? G. B. Burch, professor at Tufts College, essays to study five important early scholastics: Erigena, St. Anselm, Abelard, St. Bernard, Isaac de l'Étoile, and he makes a fair success of presenting the strictly philosophical doctrines. He found-

ers on the question of faith and reason (e.g., some long-since refuted statements are made on William of Ockham, p. 46), as well as on some general characterizations of mediaeval vs. ancient (patristic?) philosophy (pp. 30, 31, 47). The work contains some historical inexactitudes as well as over-simplifications, while the school of Chartres is completely by-passed. The general conclusions of the work are accurate enough. Caveat lector! (IGNATIUS BRADY)

CANTRIL, HADLEY (Ed.). *Public Opinion, 1935-1946.* Prepared by Mildred Strunk. (Princeton: Princeton University Press. 1951. Pp. lix, 1191. $25.00.)

This volume is a monumental, superbly organized presentation of the results of thousands of polls of national public opinion from sixteen countries, taken by twenty-three organizations, on hundreds of subjects of current interest (e.g., birth control, Church and State, reading tastes in books, newspapers and periodicals); the pages are double-column, adding to its scope. Social and political scientists, historians, and librarians will find this work basic in social sciences. (EUGENE P. WILLGING)

CHARITAS, SISTER MARY, I.H.M. *Matins in a Leafy Wood. The Story of Mother M. Germaine (1861-1928) Superior-General (1913-1919) of the Sisters, Servants of the Immaculate Heart of Mary, Scranton, Pennsylvania.* (Washington, New Jersey: Ave Maria Institute. 1950. Pp. 124. $2.50.)

The history of Mother Germaine's life is neither of general public interest nor is it unique. The author, however, has given it extension by using the story of Mother Germaine as a vehicle to call attention to the manner in which her community in this Mary-conscious age has, and is, spreading devotion to and corresponding to the designs of the Mother of God. The Marian emphasis is clearly indicated in the somewhat flowery title and in the chapter headings—all so many reminders of the Little Office of the Blessed Virgin Mary. The story moves along in a pleasing, straightforward narrative, marred only occasionally by obscurities in sentence structure or in allusion. Undoubtedly this copiously illustrated little volume in its attractive blue and white dust jacket will make its greatest appeal to the alumnae of Marywood College to whom the story of its foundress is dedicated and quite evidently directed. (SISTER M. HILDEGARDE YEAGER)

CORISH, PATRICK J. (Ed.). *Archivium Hibernicum.* Volume XV. (Maynooth: Catholic Record Society of Ireland. 1950. Pp. 160. 15s.)

Volume XV of *Archivium Hibernicum*, the serial publication of the Catholic Record Society of Ireland, edited by Father Cornish, professor of church history in St. Patrick's College, Maynooth, contains three contributions: a) the third installment of a group of miscellaneous documents edited by Brendan Jennings, O.F.M., which run in time from a bull of Clement VIII of November 13, 1602, granting a general absolution to Ireland, to the extract of the will of Denis Donat O Hederman, President of the Irish College at Tournai of September 10, 1715; b) a document entitled "Sanguinea Eremus Martyrum Hiberniae Ord. Eremit. S.P. Augustini" of 1655 edited with an introduction and notes by

Francis X. Martin, O.S.A.; and c) Father T. J. Walsh's edition of "Some Records of the Irish College at Bordeaux" which extend from Paul V's bull of 1618 in favor of the Bordeaux institution to a statement of 1774 from its rector, Father Glyn, on the condition of the college which he sent to a certain Father O Kelly. The volume likewise contains an index, the constitution of the society, and a list of its membership which numbers around 150.

Like all learned societies the Catholic Record Society of Ireland is feeling the pressure of the high costs of printing, but the latest volume presents a pleasing format and gives evidence of a continuance of the high quality which has marked the society's publications since its inauguration by the late Monsignor James MacCaffrey in 1910. The annual subscription to the society remains at ten shillings, a sum fixed in 1912, and American students of the history of the Church might well interest themselves more than they do in these sources for the Irish Church. While the value of publication of sources is unquestionable one wonders if the journal might not have a wider appeal if it included as well articles and book reviews. (JOHN TRACY ELLIS)

COSMO, UMBERTO. *A Handbook to Dante Studies.* Translated by David Moore. (New York: Barnes & Noble, Inc. Pp. vi, 194. $.)

Professor Felice Arese has completely revised the *Guida a Dante* of the celebrated Italian Dantologist, Umberto Cosmo, which edition has been ably turned into English by Mr. David Moore. Signore Franco Antonicelli has written a brief preface to the work. The author writes: "This book is intended to be a guide to young students who will one day be called upon to expound Dante in in our secondary schools." However, not only young students, but even mature scholars can very well profit by a serious perusal of the work. The author stresses the necessity of studying Dante's *Convivio* to become adequately acquainted with his thought. Of course, the *Comedy* gets the most attention. The bibliographical references, which really constitute an excellent *catalogue raisonné,* are a valuable feature of the work. For the most complete bibliography readers are referred to Koch's Catalogue of the Fiske Collection of Danteiana of the Cornell University Library. (JOHN J. ROLBIECKI)

DARBY, J. H. *Diocese of Clifton: 1850-1950. A Centenary Souvenir.* (Bristol, England: Burleigh Press Ltd. 1950. Pp. ix, 39.)

Centenary Book of the Diocese of Nottingham: 1850-1950. By a Priest of the Diocese. (Newport, England: R. H. Johns Ltd. 1950. Pp. vi, 71.)

When Pope Pius IX restored to the Church in England normal government on September 29, 1850, the Diocese of Clifton was one of the twelve dioceses then created. It embraced the three counties of Somerset, Gloucester and Wiltshire. In 1850 there were in the diocese thirty-one public churches and seven religious houses. In 1950 there were 139 public churches and eighty-eight religious houses. The number of priests, secular and regular, increased from forty-

nine to 247. In the rebuilding of the Catholic faith in the west country, the monasteries sent out priests to start Mass centers in the neighborhood which developed into self-supporting parishes, while the Catholic gentry not only had their own chapels and chaplains but liberally, and in many instances lavishly, supported the building of churches.

The short history of the Diocese of Nottingham begins with the conversion of the Britons and Anglo-Saxons, pays tribute to St. Hugh of Lincoln, and ably summarizes the centuries of persecution. Much of the remarkable progress of the last ten years before 1850 was due to three apostolic laymen—Ambrose Phillipps de Lisle, whose manor house became the center of the revival of the faith in northern Leicester; Augustus Welby Pugin, who sought to hasten the restoration of the faith through mediaeval art-forms and liturgical worship; and John Talbot, the wealthy and generous sixteenth Earl of Shrewsbury.

In 1850 Derbyshire, Leicestershire, and Nottinghamshire were joined with Lincolnshire and Rutland to form the Diocese of Nottingham. In that year the diocese numbered 20,000 souls, the increase from 2,160 in 1773 being partly due to Irish immigration. There were twenty-eight missions and thirty-nine churches and Mass-centers. In 1950 there were ninety-eight parishes and 216 churches and Mass-centers; the faithful numbered 84,000. For convenience, each of the present deaneries is treated as a separate unit and within this framework the foundation of new missions is recorded in order of time. The concluding section gives brief biographical sketches of the seven bishops who have thus far ruled the diocese.

These two booklets inspire the hope that, in both dioceses, the future may be worthy of the heroism, perseverance, and quiet sanctity of the past. (JOHN J. O'CONNOR)

DAVIS, KINGSLEY. *The Population of India and Pakistan.* (Princeton: Princeton University Press. 1951. Pp. xvi, 263. $7.50.)

This is the fifth in a series of studies made under the direction of F. W. Notestein of the Office of Population Research. After presenting and interpreting a vast amount of statistical data, the author concludes that India is suffering the effects of her prolonged colonial status which has lowered the death rate but has not furnished the conditions which normally curb birth rate. He weighs the value of each of the possible methods of coping with the problem: emigration, industrialization, and birth control. A skillfully administered policy of emigration would help some, but not much. Industrialization, which at best is a slow-working remedy, would be so difficult to administer as to require a dictatorial regime, since this generation would be asked to make sacrifices, social and religious, tantamount to a revolution. Even so, Mr. Davis believes that "rapid industrialization is the measure that has the best chance of being pushed" in view of the "unwillingness of the peoples of India and Pakistan to adopt a policy of Planned parenthood." In this connection he quotes Gandhi: "There can be no two opinions about the necessity of birth control. But the only method handed down to us from ages past is self-control, or Brahmacharya. It is the infallible sovereign remedy, doing good to those who practice it." Mr. Davis

sees that Gandhi's 'followers' will attack contraception as a materialistic western innovation promoting immorality, still he confidently foresees that as opposition crystallizes the very controversy itself will tend to spread contraceptive knowledge. He predicts that "the practice will come to India through proponents in their private capacity rather than through official governmental action." The book has all the mechanical attributes of good research but its social philosophy is deplorable. (SISTER ANGELE GLEASON)

YOUNG, ELEANOR. *Forgotten Patriot: Robert Morris.* (New York: Macmillan Co. 1950. Pp. xii, 280. $4.00.)

This biography is a sympathetic but not too penetrating appraisal of a great American patriot. He began his political career when as a young merchant he signed the non-importation resolution which helped to defeat the Stamp Act of 1765. He pledged himself and all his possessions for the defense of his country, when as Secretary of Treasury without title, he used both his personal money and the gold and silver he had collected to build a fleet and maintain an army. In addition to serving in the Pennsylvania legislature, in the Continental Congress, and in the Constitutional Convention, he established the Bank of North America and labored incessantly to sustain public credit in the revolutionary era. His popularity waned during his term as United States Senator from Pennsylvania; in his declining years his fabulous investments in land led him to bankruptcy and a debtor's prison.

The narrative is beautifully told. It is graphic, alive, and entertaining throughout. The emphasis is on the public life of Robert Morris with scanty treatment of his early years. The descriptions of his wholesome family life, graced by the presence of the genteel Mary Livingstone Morris, his devoted wife; the colorful events which centered in their elegant mansion in Philadelphia; the many contacts with eminent personalities in this country and abroad, add interest to the social history of the period.

The goal set down in the preface of the book, "to present the many facets of his personality: as husband, father, merchant, land speculator, and debtor, as well as unselfish patriot, generous host, and resourceful financier" has not been fully achieved. The student of economics and politics will search in vain for the analysis and interpretation of the milieu in which Morris as a business man and financier moved, and the forces and circumstances which reacted upon him. Three hundred letters unused by former biographers were available to the author who made copius quotations from them. Chapter references in preference to specific footnotes by pages together with an unusual freedom in the use of sources fail to satisfy the demand for authoritative documentation and sagacious interpretation and analysis. This task must be left to the pen o. a future biographer. (SISTER THEOPHANE GEARY)

DONOVAN, JOSEPH P. *Pelagius and the Fifth Crusade.* (Philadelphia: University of Pennsylvania Press, 1950. Pp. vii, 124. $3.50.)

This interesting monograph reduces considerably the unmeasured censure which LaMonte heaped upon the controversial figure of the Cardinal of Albano

in *The World of the Middle Ages* (New York, 1949), pp. 500-501. Of diplomatic or military achievements, however, Pelagius could claim none. His first important mission, that of resolving the hopeless tangle between Latins, Greeks, French, and Venetians at Constantinople, bore no fruit. As papal legate for the crusade which got under way in 1217 with attacks on Moslem strongholds in Syria and ended for practical purposes with the surrender of the Christian army to the sultan of Egypt in 1220, his contribution was at best doubtful. The key to Damietta was taken before his arrival. He joined those who opposed acceptance of the sultan's offer of Jerusalem and peace, but the offer was of questionable merit. Yet his was the fatal blunder of ordering an advance late in June against a heavily re-enforced enemy and in the face of an imminent flood season. Pelagius' last defeat came at the hands of the imperial troops in Italy. He died a refugee at Monte Cassino. Donovan's study defends, it does not exculpate the cardinal. But exactly what were the stature and character of Pelagius remain largely matters of controversy. (JOSEPH H. DOHMUS)

DORSON, RICHARD M. (Ed.). *America Begins.* (New York, Pantheon Books Inc. 1950 Pp. x, 438. $4.50.)

Mr. Dorson has made another profitable journey into the American past. *America Begins* is fresh, crisp, entertaining, and instructive. Wisely avoiding the lengthy sermons and questionable poetry usually found in such anthologies, he has chosen rather personal experiences and observations which make fresh reading. The directness and clarity of the writing as the various authors recount their amazement at the flora and fauna to be found in the new land, their realization of the magnitude of the task ahead, their almost calm and yet dramatic recording of the dangers encountered, the rigors of winter, the attacks from Indians, the adventurous voyages all add up to a graphic presentation of early American life. The word "colonist" will take on a new meaning for the reader. Rare is the writing to be found more dramatic than the accounts given by Mrs. Mary Rowlandson and Father Isaac Jogues of their experiences and suffering during their respective captivities among the Indians.

The material is well arranged and well chosen. The editor's introductory essay "Early American Writing," sets the stage nicely. A table of sources and a short biographical index of the authors complete the work which should prove not only helpful but entertaining to students both in history and English. "Here," to quote the editor's introduction, "is not literature nor scholarship bred of philosophic musing and library research . . . but culled directly from vigorous living. (JOHN M. DALEY)

Estudios de filología e historia literaria; homenaje al R. P. Félix Restrepo, S.I. (Bogatá: Boletín del Instituto Caro y Cuervo. Volume V. 1949. Pp. xii, 581.)

This miscellany of studies in philology and literary history is published to celebrate the occasion of Father Restrepo's being named honorary president of the Instituto Caro y Cuervo by government decree on October 9, 1948. Many

leading Romance scholars (M. Bataillon, M. García Blanco, H. Hatzfeld, A. Malaret, E. Allison Peers, A. Rosenblat, D. Rubio) are among the thirty-four contributors who have joined the instituto in congratulating this eminent Jesuit, former rector of the Pontificia Universidad Católica Bolivariana, for his outstanding cultural contributions to his country as a teacher and scholar. The only article of direct interest to the historian is "Hallazgo de un libro de Jiménez de Quesada" by Manuel J. Forero, a description of a copy of the *Antijovio* by the conquistador-scholar, Jiménez de Quesada, probably written between 1575 and 1579. A copy of this book which was discovered by Constantino Bayle in the library of the University of Valladolid is now in Bogotá. In it Jiménez de Quesada defends Spain's action in Italy (from the regn of Charles V to 1544) from the attack made on Spain by the Italian Bishop of Nocera, Paulo Jovio (1483-1552). Also of some interest to the historian is "Colón, precursor literario," by J. Balaguer which traces the influence of Columbus' description of the new world on French literature. (MARGARET J. BATES)

FLAHERTY, WILLIAM B., S.J. *The Destiny of Modern Woman, in the Light of Papal Teaching.* (Westminster, Maryland: Newman Press. 1950. Pp. xvii, 206. $3.00.)

The woman of today has been looking for an answer to the many questions postulated by a war-torn society. Father Flaherty's book attempts to answer many of these pressing questions. Starting with Leo XIII, the first Pope to deal with the feminist movement, through his successors to Pius XII, the author gives an extensive chronological analysis of the papal pronouncements on this problem. The aspects of the problem covered are: education of women, working conditions for women, equality with man, professions to be entered into, and the relative positions of the married state, the religious life, and the single vocation. The basis of the feminist movement, arguing for the mutual equality of man and woman, envolves two basic factors: an equal sharing in the redemption and the promise of eternal life and equal obligation before the moral law. However, the popes agreed that men and women are not alike in physical endowments, interests, or temperament and that they complement each other, but each Pontiff had different phases of the problem to solve. In this day of glamorizing the career women, all the popes, including the progressive Pius XII, honor motherhood and woman as queen of the home. The principles to guide those without the above responsibility are: woman should interest herself in fields that men are less apt to enter into and she should bring into that field "the particular feminine qualities of tact, sensitiveness and fine feeling."

The author has made a thorough research of the source materials and has selected pertinent quotations to emphasize the solutions and he includes a bibliography that is both comprehensive and complete. The book suffers, however, from too many broad statements, repetition, and an inadequate index decreases the value of the work as a reference source. Too little was accomplished in the first five chapters concerning the title of the book and it was not until the sixth chapter that the author brings out the "destiny" of modern woman. Except for the above mentioned weaknesses, the woman of today will gain an insight into

her problems and a partial solution thereof through Father Flaherty's readable style. (MARGARET M. DONAHUE)

GOMEZ, HILARIO. *La Iglesia Rusa, su Historia y su Dogmatica.* (Madrid: Consejo Superior de Investigaciones cientificas, Departmento de Cultura internacional. 1948. Pp. 903.)

In this volume, impressive in bulk, the author studies the history, theology, and canon law of the Russian Church, or, rather, of the Orthodox Church in general. He starts in a rather illogical way with the relationship between the Orthodox and the Protestants from the sixteenth century to the last Lambeth Conference and then discusses the differences in western and eastern mentality. He then surveys the history of Byzantium from the beginning to the schism, reviewing all major attempts at reunion. Only four of the ten chapters of the first book are devoted to the history of the Russian Church and its relationship with Rome.

A similar method is followed in the second book which outlines the general evolution of orthodox dogmatic theology. This part of the volume is completely unsystematic, and contains, side by side, the names of great eastern fathers and those of Khomyakov, Bulgakov, and Soloviov. The chapter on the Slavonic apostles, SS. Cyril and Methodius, is the poorest. The author knows nothing of the great progress made recently on this subject; his authorities are still Bishop Philaleret of Riga and Dobrovsky. The outline of orthodox canon law is also very sketchy, although Gomez takes great pains to be as complete as possible. After enumerating the main collections of eastern and Russian canon law, he reviews all the first oecumenical councils, all Russian Church synods, and tries to define the position of oriental patriarchs. Three chapters devoted to the history of the Russian patriarchate and the Holy Synod close the book.

The work is a compilation and cannot pretend to any scholarly value. Each chapter is preceded by a short bibliography on the subjects treated. The literature quoted is almost always inadequate and often warns the reader to use the information given by the author with great caution. Nevertheless, the book is not without value. The task was beyond the powers of the author, but the untechnical reader will find some useful information as, e.g., on the Russian liturgical books and synods and on the history of reunion. The Spanish public would have been better served, however, if the author had limited himself simply to translating passages of some of the German, French, and English works dealing with the subject. (FRANCIS DVORNIK)

GROULX, LIONEL. *Histoire du Canada Français depuis la decouverte.* (Montreal: Imprimerie Populaire. 1950. Pp. 221. $2.00.)

A history course in fifteen-minute radio talks is an ambitious educational program. It demands from the professor the talent to synthesize and from the audience a basic understanding of and a deep interest in history. Lionel Groulx, author of a number of books, was persuaded to accept the task. This volume,

the first of four, gives the reader the talks with slight additions. The history of Canada, according to Groulx, is divided into two epochs: of dependence and independence, and the epoch of dependence is again divided into two colonial periods: under the French and under the British. The present volume covers the French colonial period to the treaty of Utrecht, "le prelude du trait de Paris de 1763."

A sound historical synthesis depends on a sound principle of selection and evaluation. The author has a sound one: "Rien de grand ne s'accomplit en histoire, à moins que quelqu'un de grand ne s'en mêle" (p. 70). The result is that the human element in the making of Canadian history is recognized and the significance of certain events and persons graphically told. For instance, Champlain represented the victory of a colony for the people over a colony for profit and is the reason why "we are in Canada." The year 1672 was the turning-point, the year when France, the arbiter of Europe, failed New France and doomed Talon's grand design to failure. This book is a tribute to the author and to a colonial movement of lasting significance. (WILLIAM L. LUCEY)

HAMMOND, GEORGE P. and EDWARD H. HOWES (Eds.). *Overland to California on the Southwestern Trail, 1849: Diary of Robert Eccleston.* [Bancroft Library Publications No. 2.] (Berkeley and Los Angeles: University of California Press. 1950. Pp. xvii, 256. $7.50.)

The Eccleston diary was written by a young man still in his teens, a lively, able and observant overlander to California in 1849. The editors have wisely not intruded upon the original writing, so that the spelling and the sentiments are as shaky and as fustian as one could wish for. It is a fine diary, well worth the scholarly trouble that has been expended on it by Editors Hammond and Howes, who introduce it rightly, enlarge its usefulness by the judicious inclusion of a photograph of the author, with maps, footnotes, and with an appendix; they set it among the best source books of western Americana.

Robert Eccleston was a member of the Frémont Association that banded together for the overland crossing to the California gold fields early in the spring of 1849, following President Polk's announcement of the gold strikes in his message to Congress in December, 1848. The sea journey to Galveston of the association, the bickering of the members, the disasters and the triumphs that came their way are most engagingly recorded in this diary, and, along with the narrative of the journey, there are good descriptions of the scenes and the people that are met with along the route. The Frémont Association was notable for its venture, with its wagons, across the Tucson cutoff which materially lessened the rigors of the journey for the later emigrants. Although the diary ceases before the arrival of the association in California, and although the author in a few years deserted gold-mining for more prosaic business pursuits, nothing better than this book can be found for giving to the reader an appreciation of what it meant to overland in those days. The diary and its attendant writing and the illustrations have been beautifully set up into a book that is as much a joy to handle as it is to read. (W. B. READY)

HUNT, AURORA. *The Army of the Pacific. Its Operations in California, Texas, Arizona, New Mexico, Utah, Nevada, Oregon, Washington, Plains Region, Mexico, etc., 1860-1866.* (Glendale, California: Arthur H. Clark Co. 1951. Pp. 455. $10.00.)

This volume presents the detailed story of the army of the Pacific, which fought over a territory larger than the total area of all the seceded states. The author stresses the recruiting and training of the volunteers, relates the account of the repulse of General Henry Hunter Sibley's Confederate troops from the Southwest, and traces the role of California troops in policing the border, campaigning in Indian country, protecting the overland mail and overland migration, and patroling the Pacific Northwest. Related topics include: army moral, army surgeons, California blockhouses, the soldiers' relief fund, and the Pacific squadron.

Miss Hunt integrates military and social affairs, buttresses her scholarship with abundant quotations, writes readable history, and explores a neglected phase of the Civil War. But one may question the introduction of much irrelevant material and her undue emphasis upon the secret "disloyalty" organizations in California. A twenty-page bibliography, seventeen fine plates, a folding map of the country, and an excellent index are added. The book is printed in large Caslon type on Corinthian deckled edge paper. (FRANK KLEMENT)

JARRATT, RIE. *Gutiérrez de Lara.* (Austin: Creole Texana. 1949. Pp. ix-xii, 67.)

Gutiérrez de Lara, the first governor of the independent Mexican state of Texas, was one of the less well-known heroes of the Mexican independence movement. His activities which were representative of the revolutionary zeal of Mexican creoles help us to appreciate the creole heritage of our United States.

The study would be more appealing if the author had worked over her source materials a little more thoroughly and had omitted the many irrelevant details that are of no value to the historian and of only minor interest to the average reader. Miss Jarratt's brief account of the capture and execution of Iturbide includes some items of genuine historical interest. (SISTER M. CRESCENTIA THORNTON)

Lamy Memorial: Centenary of the Archdiocese of Santa Fe. (Santa Fe: Chancery Office. 1950. Pp. 103. $3.00.)

Recently Governor Mechem of New Mexico signed a bill which provided that a likeness of Archbishop Jean Baptiste Lamy (1814-1888) be placed in the National Hall of Statuary of the Capitol at Washington. This pictorial brochure is the ecclesiastical complement of the statue, both of a prelate whose achievements many have admired through Willa Cather's *Death Comes for the Archbishop.* No claim is made by the compilers for this being an historical or literary work. Chiefly by excellent pictures is tribute paid to the first Bishop and Archbishop of Santa Fe. However, "The Two Hundred and Fifty Years

before Lamy," deserves praise for being a factual summary, recognizing mistakes as well as glories of the past. Present residents of the Archdiocese of Santa Fe will like the sketches and photographs of each parish and institution. Sisters who are laboring in the "Sunshine State" are accorded merited recognition from the pioneer Sisters of Loretto to the two orders of cloistered nuns who are now at the end of the Santa Fe Trail. (PETER J. RABILL)

LEIGH, ROBERT D. *The Public Library in the United States.* (New York: Columbia University Press. 1950. Pp. ix, 272. $3.75.)

This sociological survey of our public libraries, conducted over a three-year period by the Social Science Research Council for the American Library Association, does not reveal any new facts of major importance; its value, rather, lies in the perspective given to a major educational agency in the community. After a detailed study of the existing American public library, which is not a unified system but rather a mélange, the public library inquiry discusses some of the choices that lie ahead, such as: 1. de-emphasizing popular fiction in preference to giving the public what it wants; 2. the development of larger and more efficient units of service having a minimum income of $100,000 and serving areas extending beyond municipal and other political units; 3. the use of a wider variety of material beyond books, such as information films, music scores and records, and government documents; 4. greater reliance on state and federal funds for support of the expanded programs; 5. widening of representation on library boards through the inclusion of members for labor, engineering, business, college and university teachers, experts in political science, and women. The question might arise whether too much emphasis has been given to the 35,000,000 people without library service since it seems obvious that library service follows an expansion of educational programs and that many of these 35,000,000 do not have the educational background upon which adequate library service might rest. Although this survey is not intended as a history of the public library, yet it mirrors current conditions and consequently will provide the stuff of future social history. (EUGENE P. WILLGING)

LETHABY, W. R. *Medieval Art. From the Peace of the Church to the Eve of the Renaissance, 312-1350.* Revised by D. Talbot Rice. (New York: Philosophical Library. 1950. Pp. xiv, 223. $7.50.)

This is a revision of Lethaby's English textbook on mediaeval art by the noted Byzantine art historian, Talbot Rice. It is rare that a textbook which came out half a century ago merits republication even in revised form. Professor Rice was faced with the choice of rewriting the whole work in order to modernize it or of making as few alterations as possible in order to bring it up to date. He has chosen the latter method. This has meant, however, substantial rewriting of certain parts pertaining to Romanesque and Byzantine art, for art historians have revised their conclusions greatly since Lethaby wrote.

Professor Rice has revised the footnotes and brought the bibliography, sparingly, up to date on a number of points. He had respected Lethaby's emphasis on architecture. The extensive knowledge acquired in the last fifty years about mediaeval sculpture and painting has been left in the subsidiary position Lethaby gave it. Substantial liberties have been taken with the illustrations. This edition has eighty half-tone plates but they are unhappily not always as clear and sharp as they might be.

It is, of course, difficult to condense into some 200 pages the development of art over such a creative 1,000 years and yet leave the reader with a clear picture of the varied developments. In a textbook there is great need for clarity of ideas brought home with a reasonable number of examples. One has the impression in reading this revised text that the author has tried to give too many examples at the expense of guiding ideas. The chapter on Gothic architecture describes a number of churches, gives plans and a few comments about each, but lacks a clear synthesis of ideas on the origins of Gothic, the steps in its development, and the characteristics of its several schools. The revision remains, however, a worthy tribute to an outstanding art historian of another day. (JAMES A. CORBETT)

LINDSAY, T. F. *Saint Benedict, His Life and Work.* (London: Burns Oates. 1949; New York: Macmillan Co. 1950. Pp. 198. $2.00.)

Mr. Lindsay is interested in things Benedictine because he is a secular oblate of St. Benedict. In 1947 Burns Oates published his *Holy Rule for Laymen.* In that fine little book he made no claims to profound scholarship. In his new *St. Benedict* he again frankly acknowledges his indebtedness to the studies on St. Benedict and his rule that have appeared in English, especially those of Abbots Butler, Delatte, Chapman, Tosti, and Dom McCann. His real sources are, of course, and he is very much at home there, the holy rule itself and the second book of the *Dialogues* of St. Gregory the Great. The result is a well-written and interesting story of the father of western monachism. The chapters entitled "The Rule and its Author" and "The Man of Prayer" are particularly good.

Just why Lindsay used an antiquated version of the *Dialogues* and an English text of the rule based on a Latin edition first published in 1659 is not clear, unless it be on account of the peculiar flavor of their English idiom. A reading of Cardinal Schuster's *Storia di San Benedetto e dei suo tempi* (1946) and the studies on St. Benedict which appeared in connection with the fourteenth centenary of the saint would have been rewarding. Proof readers can be blamed, perhaps—because they are anonymous—for peculiar spellings, like Campania, Amalsunta, the "miraculous" shift of Subiaco to the west of Rome, the discrepancies in the dating of the *Dialogues,* and the Lombard destruction of Monte Cassino, etc. The author neatly sidesteps the controversy about the "Regula Magistri," which attacks the originality of St. Benedict's ideas and which has been raging since 1938 by not mentioning it at all. (VICTOR GELLHAUS)

MACEOIN, GARY. *Cervantes.* (Milwaukee: Bruce Publishing Co. 1950. Pp. 223. $3.25.)

This new biography of Miguel de Cervantes is a fresh and brilliant appraisal of Spain's greatest literary figure. Mr. MacEóin's thesis is that Cervantes was a man of his time, proud of his cultural heritage, eager to serve both God and country. Mr. MacEóin successfully refutes Professor Américo Castro, who contends that Cervantes conformed only externally to the Catholic Church, and that he was a secret rebel against the theological and moral ideas of sixteenth-century Spain.

The biographer is unquestionably at his best in describing the character and talents of Cervantes. It is quite obvious that he has made a close and penetrating study of the thought of his subject. His analysis of *Don Quixote* as symbolic of both Cervantes and Spain is superb. A good portion of the book is devoted to the political and economic background of sixteenth-century Spain. Students of history will probably find the historical sections of the book the most controversial. The followers of Professor William T. Walsh, upon whom Mr. MacEóin relies heavily for the historical data, will praise the book, whereas the followers of Professor Roger B. Merriman will question the accuracy of some of the author's statements. But all will undoubtedly agree that the chief value of the work lies not in its historical passages but in its excellent characterization of Cervantes, both as a man and as a writer. (ELSIE A. CARRILLO)

MALE, EMILE. *Religious Art from the Twelfth to the Eighteenth Century.* (New York: Pantheon Books, Inc. 1949. Pp. 208 + 48 plates. $4.50.)

It is rare that an author of Emile Mâle's erudition and and maturity condescends to prepare a digest of his most important theories in an easily readable 208 pages, for the most part excellently translated from the French original of the same name. If Mâle had given us only a condensation, historians of art should be grateful, but his *Religious Art from the Twelfth to the Eighteenth Century* is more than that. It is a re-thinking and a re-savoring of his four-volume history of religious art published between 1931-41, each of the four sections of the shorter work corresponding to one of the volumes in scope. The scholar will always resort to the larger work, but he cannot afford to overlook this summary which brings together so many of the author's important discoveries.

For the ordinary reader Mâle's latest book is especially important. He must be on his guard, however, against the casualness with which Mâle states his theories, his discovery, e.g., of the vital influence played by the developing liturgical drama on artists from those at Rouen and Chartres all the way to Hans Memling. He traces the dissemination of subjects and motifs along the great pilgrimage routes, Italian, French, and Spanish. The identification of the goose-footed queen on the portal of Dijon's cathedral and of the equestrian statue so common in western provinces of France are interesting examples of Mâle's ability to present briefly and convincingly the results of long research.

One wonders whether artists will approve the encomia bestowed on Ribera's "Kneeling Magdalen" or Montañes' "Immaculate Conception," or whether an

historian of art has the right to incorporate his personal enthusiasm for a specific work in an objective account. But for an exposition of art as "the perfect interpreter of a historical period" the book seems unimpeachable. (SISTER CONSUELO MARIA AHERNE)

MALIN, JAMES C. *Grassland Historical Studies: Natural Resources Utilization in a Background of Science and Technology.* Volume I, *Geology and Geography.* (Lawrence, Kansas: Lithoprinted for the author, 1541 University Drive. 1950. Pp. xii, 377. $2.50.)

This is a sequel to the author's *The Grassland of North America, Prolegomena to its History,* and is the first of a proposed series of three volumes on the settlement and economic development of the American grasslands. Dr. Malin rejects environmental determinism as a dominating factor in the settlement and development of a region. Three-fourths of the book deals with the establishment and development of Kansas City. By extensive quotation from contemporary reports of the region and its resources, especially from the editorials of R. T. Van Horn of the Kansas City *Enterprise* and the *Journal of Commerce,* the author stresses that the development of the city was determined by the settlers' evaluation of their resource base and geographic position of the city with respect to their own and other regions. Their adaptability to technological change was equally important. The lack of maps, especially of the immediate environs of Kansas City, is a serious shortcoming of the book. (KENNETH BERTRAND)

MAXWELL, CONSTANTIA. *Country and Town in Ireland Under the Georges.* (Dundalk: Dundalgan Press. 1949. Pp. 380. 21/-.)

This new edition of the social history of eighteenth and early nineteenth-century Ireland by the Lecky professor of modern history at Trinity College, Dublin, adds ten handsome illustrations to the original edition so well received when published in 1940. Primarily a study of the society the Anglo-Irish fabricated in imitation of their English contemporaries, Professor Maxwell's book also offers many excellent descriptions of peasant life. This scholarly yet delightful work is necessary reading, along with the author's *Dublin Under the Georges* and Daniel Corkery's *The Hidden Ireland,* for those interested in understanding Irish life before the famine. (THOMAS N. BROWN)

MOLLAT, G. *Les papes d'Avignon (1305-1378).* 9th ed., revised and enlarged. (Paris: Letouzey & Ané. 1949. Pp. 597.)

What student has not dreamed of writing a "definitive work" in his twenties, of remaining the authority in his field through the years, and of revising his book late in life? Here is such a scholar and such a book.

The author was working on the period as early as 1905. The first edition of this book appeared in 1912. The ninth edition which we are now reviewing

deserves its blurb of "un livre presque nouveau." The chapters devoted to the relations of the Holy See with Italy, the Empire, and England underwent the greatest changes. The bibliography has been made so up-to-date that it includes a typed doctoral dissertation of 1948 out of Toulouse. Except in footnotes, no great space is given to secondary works, but primary sources abound. The author's critical notes in the bibliography are of exceptional value. The scarcity of English and American contributions is very noticeable, but that is not the author's fault. He should not, however, have sharpened the reflection by using the French editions of Lea and Lingard.

The style is extremely compact and does not hesitate to use English and Latin idioms to the same end. Typographical errors are trivial, as witness the most serious one: C. Russel Fisch for C. Russell Fish (p. 544).

There is a careful study of the suppression of the Templars (pp. 367-389) and there are lexicographical nuggets in the lengthy treatment of papal functionaries (Book III). Worth passing on to the general reader are: *papalin,* a coin carrying the effigy of the Pope (p. 214); *ingignerii,* army engineers (p. 218); *introitus et exitus,* receipts and disbursements, income and outgo (p. 543). (CHARLES H. LYNCH)

NEWTON, DOUGLAS. *Catholic London.* (New York: Macmillan Co.; London: Robert Hale Ltd. 1950. Pp. vii, 348, $4.00.)

Mr. Newton's book is not intended for the professional historian. It makes no contribution to our knowledge of the history of London; nor is any authority given for most of the statements that it contains. He has avowedly written for the general reader. Unfortunately, from the general reader's point of view, Mr. Newton appears to have been unable to decide whether he wished to write a narrative history or a guide book. He begins, indeed, with Roman London and ends with the restoration of the hierarchy in 1850. But the intervening chapters comprise, not a consecutive history, but an assortment of miscellaneous information concerning various churches, districts, and institutions, unco-ordinated by any intelligible plan. An account of the Tyburn martyrs, for example, forms part of a chapter entitled "The Embassy Chapels," which also includes a description of the foundation of the publishing firm of Burns, Oates and Washbourne.

The author has, however, assembled a good deal of interesting information which will provide pleasant although discursive reading to those interested in the subject. Their pleasure would have been greater if he had also provided a map of London and a full index, and had been rather more thorough in his proof-correcting. (CHRISTOPHER HOWARD)

O'BRIEN, GRACE. *The Golden Age of Italian Music.* (New York: Philosophical Library. 1950. Pp. ix, 191. $4.25.)

This volume gives a good picture of the general artistic conditions and of the social life at the Renaissance courts. The many interesting musical developments that occurred in Italy from the fifteenth to the eighteenth centuries are presented in a colorful way. However, it is not an authoritative work and Miss O'Brien

has not made the most of the work done by the many fine musicologists of the past few years.

The work is filled with many gross and rather obvious errors, e.g., "Her minister, the Italian Mazarin, took advantage of the minority of Louis the Fourteenth, to bring an Italian Opera Company to Paris in 1645. A performance of Scarlatti's *La Finta Pazza* was followed by Cavalli's Egisto" (p. 167). Scarlatti was not even born at the time his opera was said to have been performed. Again she states, "The result was that in 1607, the Mantuan *Accademia degli Invaghiti* produced Monteverdi's first opera, a musical version of Rinuccini's Orfeo" (p. 109). There is no question but that it was Striggio who was the librettist. Such errors are too numerous to mention. In general, I am doubtful of her treatment of the evolution of harmony, development of opera, and dates. (JOHN PAUL)

OWENS, SISTER M. LILLIANA, S.L., in collaboration with GREGORY GOÑI, S.J., and J. M. GONZALEZ, S.J. *Jesuit Beginnings in New Mexico, 1867-1882.* [Jesuit Studies—Southwest, No. 1.] (El Paso: Revista Católica Press. 1950. Pp. 176.)

The theme of this study, clearly indicated in the title, takes up the first part and sole chapter of this slim volume. The second and third parts, really appendices, contain respectively a new English translation of the brief account written by Donato M. Gasparri, S.J., dominant man of the mission, originally published in the *Lettere Edificanti;* and the hitherto unpublished diary of the mission ascribed to Liio Vigilante, S.J., the first superior. A judicious omission of non-essentials and repetitions would not have harmed the edition of the latter.

The peculiar merit of Sister Lilliana's work is that it gives us more details about the long and often dangerous trek of Bishop Lamy, the Jesuit missionaries, and other members of the caravan from Leavenworth to Santa Fe in 1867. Laboriously written, it surprisingly makes no mention of the recent book on the same subject by Giuseppe Sorrentino, S.J. [Cf. this REVIEW, XXIV (January, 1949), 463-464.] (JOHN B. WUEST)

RAMIREZ, JOSÉ FERNANDO. *Mexico During the War with the United States.* Edited by Walter V. Scholes, translated by Elliott B. Scherr. (Columbia: University of Missouri. 1950. Pp. 165. $2.50.)

The chief importance of this translation for American readers lies in the description it gives of Mexico just before and during the Mexican War. The description begins with late 1845. The period from January to August, 1846, which is not covered by Ramirez was that during which war with the United States broke out. The text from August, 1846, to September, 1847, consists of letters written by Ramirez, a member of the national legislative body, to General Francisco Elorriga, Governor of Durango. The letters are intimate, detailed, and revealing. They uncover with clarity and bitterness the weakness, corruption, and incompetency of government and military leaders alike. They neither fully endorse nor condemn—though at times they do both—the role of the clergy.

Finally, Ramirez described the rule of the Americans imposed upon the conquered country as "iniquitous and shameful" but he added that ". . . the punishment has been deserved."

This publication will help Americans understand the Mexico of the 1840's from an angle heretofore notably weak. (SISTER BLANCHE MARIE MCENIRY)

RING, GEORGE C., S.J. *Religions of the Far East.* (Milwaukee: Bruce Publishing Co. 1950. Pp. x, 350. $6.00.)

The element of mystery with which many occidentals shroud the lands of the Far East is due in great part to lack of knowledge. In his *Religions of the Far East* George C. Ring, S.J., aims to dispel the cause of this ignorance. His thesis is that the culture of Japan, China, and India is so strongly influenced by the ancient beliefs of these lands that an understanding of the basic religious tenets of the people is essential to an understanding of the people themselves.

Father Ring is primarily the scientific historian and thorough theologian. He does not waste words on Japanese cherry blossoms; he does not write about waving rice-paddies in China; nor does he formulate his thoughts beneath the sacred banyan tree, while plucking petals from the Indian lotus flower. Rather, the author's approach to his subject is modern and popular—he digs up the root-ideas, examines the intellectual soil in which they grow, and analyses the sap, trunk, branch, and leaf as history records their actual development. Yet, the author is an excellent story-teller.

Religions of the Far East is a series of five stories, each complete in itself and each part of the larger scope that embraces the religions of the Orient. Here the student of history will find exact information but the general reader will be fascinated by five colorful pictures that bring into focus the religions of the Far East, that show from what the oriental cultures stem, why they developed as they have, and how they differ from the Christian cultures of the West.

This volume is a popular and thoroughly scientific study designed to interest the reader in that part of the world which is no longer the mysterious far-off Orient. China, Japan, and India are an essential part in world affairs and they are but a few hours away by air. We of the West need to know better the people of the East. Father Ring's narrative will give us a clearer understanding of their problem and ours. (RAYMOND J. CLANCY)

SNELLGROVE, HAROLD S., assistant professor of history, Mississippi State College. *The Lusignans in England: 1247-1258.* (Albuquerque: University of New Mexico Press. 1950. Pp. 96. Paper. $1.00.)

The present study is number two in the University of New Mexico Publications in History, edited by Joseph C. Russell. Snellgrove shows at length the lavish bestowal of lands, wardships, marriages, monies, and other emoluments upon his penurious half-brothers and half-sisters from Poitiers, children of his mother, Isabella and Hugh de Lusignan. William of Valence is married to the daughter of the Earl of Pembroke and becomes one of the richest men in the

kingdom by virtue of repeated royal bequests. The same is true of the young Aymer, who is showered with lucrative ecclesiastical benefices, and elected Bishop of Winchester through royal influence. Payment of 5,000 marks is contracted for the subsequent marriage of Alice to the heir of the earldom of Surrey. Guy and Geoffrey shuttle back and forth across the channel, usually returning to the continent laden with evidences of royal generosity. The author asserts that the inside track of the Lusignans in the royal favor, together with their frequent irresponsible action, made them most unpopular with the barons, and contributed in no little measure to bring about the baronial revolt of 1258. A separate chapter marshalling proofs of this contention would be in order. At times the author seems to put too much stress on sources of doubtful credibility, such as Guillaume de Nanghis. Once his arithmetic is indubitably at fault (p. 56). Appropriately modest in volume and price, and based almost entirely on documentary evidence in the Rolls Series, this work is a real monographic contribution. (DANIEL D. MCGARRY)

SWEET, WILLIAM WARREN. *American Culture and Religion.* (Dallas: Southern Methodist University Press. 1951. Pp. 114. $2.50.)

In the present small volume the dean of the historians of American Protestantism has assembled six brief essays, most of which have appeared in other forms in the past half dozen years. The connection between the title of the book and its contents is not too obvious. The first chapter recounts the varieties of Christianity brought to America by European immigrants. The second attributes modern democracy to Protestantism, particularly its radical wing. Besides questioning some of Dr. Sweet's views of the Middle Ages and the Protestant Revolt, the reader will be inclined to supply other elements which contributed to democracy. The third essay studies the influence of English Deism on the founders of America and the idea of separation of Church and State. A fourth chapter gives the historical background of the reunion of various factions in the present Methodist Church. The fifth chapter is an exposition of the distinctions between church, sect, and cult, modifying Troeltsch's classification and applying it to the American scene. The sixth chapter is a reprint of a speech advocating the advance of the Protestant ecumenical movement. Even where one disagrees with Dr. Sweet, he usually proides profitable reading. A number of these essays will be useful to those interested in the history of American Protestantism. (FRANCIS X. CURRAN)

THOMAS, MARY EDITH. *Medieval Skepticism and Chaucer.* (New York: William-Frederick Press. 1950. Pp. 184. $3.00.)

This "evaluation" of mediaeval skepticism offers little that is new to the reader familiar with the studies of Mandonnet, Coulton, MacCulloch, and Lounsbury. Seemingly heretical and skeptical passages, translated and taken from their context in scholastic disputations, sermons, and theological denunciations of materialism, Petrarch's attack on Averroism, Langland's satiric *Piers Plowman,*

and other serious works of Chaucer's contemporaries, interspersed with lines from secular poetry and brief narratives from Caesarius of Heisterbach, Gautier de Coincy, the *Decameron,* and the *Gesta Romanorum,* are cited as evidence of actual disbelief or wavering doubt on the part of a "very considerable minority in the later Middle Ages."

Dr. Thomas considers Chaucer "a good Catholic," despite some "undeniably skeptical" lines in his works, and weakly concludes that "there is no contradiction in his profession of faith . . . and his questioning of the fundamental articles of Christianity . . . in the light of contemporary thought." However, "I nam no divinistre." (MARY MCDONALD LONG)

THOMPSON, CRAIG R. (Ed.). *Inquisitio de Fide.* A Colloquy by Desiderius Erasmus Roterodamus. Edited with Introduction and Commentary. [Yale Studies in Religion. No. XV.] (New Haven: Yale University Press. 1950. Pp. ix, 131. $3.00.)

This is a solid and scholarly study on a less familiar work of Erasmus which helps to throw light on that complicated figure. The work is a colloquy between Aulus (Erasmus) and Barbutius (Luther or a Lutheran). Dr. Thompson presents an introduction, text with translation, and commentary. By far the most important part of the work is the introduction in which the editor ably treats these topics: Erasmus and Lutheranism, 1516-24; the date and plan of the composition; the meaning of *Inquisitio de Fide,* and contemporary translations. His arguments for dating the colloquy in 1524 sound cogent and plausible. It is unfortunate, however, that so many excerpts of correspondence between Erasmus and others are put right in the text only in Latin.

The translation is that of Nathan Bailey (1725) with some revisions. The translation (as judged from a remark on p. v) is added more by way of a concession. In this day and age a translation is necessary and indispensable. The only regret is that Dr. Thompson did not offer a translation of his own, for with his knowledge of Erasmus he could have given a much more satisfactory translation. The commentary is concerned with clarifying and supplementing "Erasmus' exposition of the Creed, mainly by adducing those passages in his other writings that contribute to the understanding of his views" (p. 75). The generosity with which these parallel passages are given greatly elucidates *Inquisitio de Fide* and practically amounts to a corpus of Erasmus' views.

It is impossible, however, to agree with the author in certain points, especially in several theological matters. In the introduction, where the meaning of the *Inquisitio* is treated, there are times when it is difficult to determine whether the author is giving the views of Erasmus in indirect discourse or expressing his own views. At any rate, if one has a correct idea of what a dogma is, it is absurd to state (even if the quotation is made in a quotation from Whitehead) that religions commit suicide when they find their inspiration in their dogmas (p. 44). The worst feature of uncritical theology is found in the commentary. The author gives a long and intricate explanation (pp. 101-13) of "Extra Ecclesiam Nulla est Salus." Here he gives the impression of having lost him-

self. The treatment of "Extra Ecclesiam" is far from satisfactory. Furthermore, a large part of the explanation is taken up with the salvation of Socrates, Cicero, etc., in a word, with the problem of the salvation of pagans. It should be noted that the problem of salvation outside the Church and the problem of the salvation of the pagans are two distinct and separate problems. The "Extra Ecclesiam" problem is one wholly concerned with those who lived after the founding of the Church by Christ. It is surprising to hear the author say that there are no monographs in English on this subject. *The American Ecclesiastical Review* for 1948, e.g., carried articles on this point. Lastly, Dr. Thompson would have done well to have used the articles on Erasmus and Luther in the *Dictionnaire de théologie catholique*. It is unfortunate that carelessness and inadequacy on these points made their way into this book, for the work is otherwise well done. It is a scholarly work and anyone dealing with Erasmus will be indebted to Dr. Thompson. (ALFRED C. RUSH)

THOMPSON, LAURA. *Crisis in Culture. A Study of the Hopi Indians.* (New York: Harper & Bros. 1950. Pp. xxiv, 221. $4.00.)

Here Miss Thompson has described certain influences which tend to make a semi-acculturated people conscious of some incongruity. Writing in a behavioristic vein, conditions of ten years ago are described. (During the intervening ten years conditions have gotten better or worse depending which side of the acculturation fence one is on.) It should be a simple matter to see that with the spread of devices for disseminating culture the most attractive aspects of various tribal groups will be adopted by others. It has not been demonstrated that such dissemination has brought about a pandemic psychosis elsewhere. It does seem ungrateful to waylay the intruder when it has largely been because of his efforts that the tribe exists as an entity at all. Miss Thompson writes in a fairly readable style but one has a feeling that a more personal acquaintance with individual Hopis would have produced a more thorough study. (ROBERT J. DONOHOE)

TOYNBEE, ARNOLD J. *Civilization on Trial.* (New York: Oxford University Press. 1948. Pp. vii, 263. $3.50.)

The reviewer, not the editor, is solely responsible for the late appearance of this notice. The book contains thirteen essays. With the exception of No. 6, "The Dwarfing of Europe," which was delivered as a lecture in 1926, all were written between 1940 and 1947. No. 1, "My View of History," gives interesting autobiographical sidelights on Toynbee's classical education and on his philosophical development. No. 12, "Christianity and Civilization," and No. 13, "The Meaning of History for the Soul," are of particular importance because they indicate that Toynbee has a definite belief in a personal God and holds certain other basic, Christian, and even specifically Catholic, tenets. They are also significant, as foreshadowing some of the central ideas which are to be developed in the projected final volumes of his *Study of History*. Here and there, Toyn-

bee's theological speculation seems confused, or whimsical to say the least. Thus he raises the question whether there "may not come a time when the tug of war between Christianity and original sin will settle down to static balance of spiritual forces" (p. 245). A few pages later he observes that "there is no reason to expect any change in unredeemed human nature while human life on Earth goes on." What he means by "unredeemed human nature" here is far from clear. And there are too many similar passages. Toynbee is really at his best, not in theological speculation in the strict sense, but rather in his striking metaphorical descriptions or characterizations of institutions and movements, as e.g.: "The Church in its traditional form thus stands forth armed with the spear of the Mass, the shield of the Hierarchy, and the helmet of the Papacy . . ." (p. 242). The remaining essays are well worth reading, but they add nothing new to what the author has already said at great length, and with a wealth of illustrative material in the first six volumes of his *Study of History*. The book is carefully printed but it has no index. (MARTIN R. P. MCGUIRE)

VAN DOREN, CARL (Ed.). *The Letters of Benjamin Franklin and Jane Mecom.* (Princeton: Princeton University Press for the American Philosophical Society. 1950. Pp. xx, 380. $5.00.)

This exchange of correspondence between "Poor Richard" and his favorite, if somewhat troublesome, sister Jane, is another of the scrupulously edited and handsomely produced projects of the American Philosophical Society, founded by Franklin himself "for the promotion of useful knowledge." Thirty of the letters from Franklin to Jane have been hitherto unpublished; thirty-one of Jane's letters appear here for the first time. The copious notes and pleasantly learned introduction supply more than enough background for comprehension by non-specialists, and the scholar will be delighted by random pieces of information whose sources are most carefully noted.

The reader will have to be something of an enthusiast for the Franklin family to find in these letters all the importance claimed for them, or the depths of character revelation which the late editor asserts they contain. They are substantially the admiring and demanding applications of a sister in poor circumstances, on the one hand; and on the other, the indulgent (and sometimes weary) responses of the family success. Incidentally and perforce, they throw much light on the state of the times (particularly the tiny details of living which escape more grandiose historical writings), and may possibly be of interest to philologists by reason of Jane's choice of words and curious spelling. (JOSEPH G. E. HOPKINS)

WALLACE, WILLIAM M. *Appeal to Arms.* (New York: Harper & Bros. 1951. Pp. viii, 308. $4.50.)

This well written and liberally documented volume gives in some detail the military operations of the American Revolution. To help the reader to follow the text fifteen maps of campaigns and individual actions are supplied; there

are also eleven illustrations. Military history has its recognized place, but the average reader is apt to take little interest in the niceties of strategy and logistics, and it is quite likely that he will soon be lost in the maze of marches and counter-marches, the withdrawals and deployings which are the marrow of this phase of history. In that case he can content himself with the chapters on the organization of the army or the problems of the British in Boston. Still more informing is the account of the tragedy of Valley Forge with its indictment of colonial farmers, merchants, and wholesalers, and the gross inefficiency of the quartermaster and commissary departments. But for the astounding incapacity of British commanders and the lack of harmony between the heads of the land and sea forces, disaster must have overtaken the American cause. While this book adds little of moment to our knowledge it will serve as a handy reference work. The "Patriot Priest of the West" was Gibault, not Gebault. (CHARLES H. METZGER)

WEDGEWOOD, CICELY V. *Richelieu and the French Monarchy.* (New York: Macmillan Co. 1950. Pp. ix, 204. $2.00.)

This slim work, a volume of the Teach Yourself History Library edited by A. L. Rowse, is a brief, popular biography of Cardinal Richelieu. It emphasizes his importance in the exaltation of the French Bourbon monarchy, in the creation of the French nation, and in the assumption of European domination by France at the expense of the Spanish and Austrian Habsburgs. Miss Wedgewood's effort to set the life of Richelieu in its political, military, economic, social and artistic background, though necessarily sketchy, is generally successful. However, she is not so fortunate in her exposition of the religious background of the cardinal's life. For example, her discussion of the French Catholic revival of the seventeenth century seems to lack an adequate appreciation of its greatness (pp. 158-165). Contrary to her definitions of "contrition" and "attrition," it must be said that the efficacy of either depends on sorrow for all sins of a serious nature and that they differ only in their diverse motivation (p. 114). While Port Royal is twice mentioned, there is no treatment of Richelieu's conflict with practical Jansenism in the person of St. Cyran whom Richelieu had imprisoned. One final notable failure in the discussion of religious problems is the omission of an explicit account of the cardinal's political Gallicanism.

Despite the occasional inaccuracies and the regrettable omissions of this biography of Richelieu, it is, nevertheless, sufficiently objective and integral to constitute an appealing intorduction to the life and times of the man who changed the face of a good deal of western Europe. A small map on the inside cover is of some assistance in following the development of the story. And a brief book note (pp. 199-200) offers initial aid to the reader who may wish to enter more deeply into the study of one of the creators of modern Europe. (EMMET T. GLEESON)

PERIODICAL LITERATURE

MISCELLANEOUS

The Profession of Historian. Elmer Ellis (*Mississippi Valley Histor. Rev.*, June).

Ascertainment, Probability and Evidence in History. A. L. Burns (*Histor. Studies*, May).

L'histoire objective est-elle possible? Conrad M. Morin (*Culture*, June).

History and the Social Sciences: Some Reflections on the Re-integration of Social Science. E. K. Francis (*Rev. of Politics*, July).

The Uses of History. John T. Farrell (*Cath. Educational Rev.*, June).

Histoire et paix. A Dupront (*Revue historique*, July).

Bulletin historique: Histoire ecclésiastique du moyen âge. Y. Renouard (*ibid.*).

Un ancien sanctuaire chrétien à Béthanie. R. P. P. Benoit, R. P. M. E. Boismard (*Revue biblique*, Apr.).

Note sur l'auteur de *De universo* attribué à saint Hippolyte. B. Botte, O.S.B. (*Recherches de théologie ancienne et médiévale*, Jan.).

Les deux âges de l'allégorisme scripturaire au moyen âge. M.-D. Chenu, O.P. (*ibid.*).

A Commentary on the *Hebraica* by Herbert of Bosham. B. Smalley (*ibid.*).

La date du commentaire de saint Thomas sur l'Ethique à Nicomaque. R.-A. Gauthier, O.P. (*ibid.*).

Les vertus morales infuses dans l'école franciscaine au début du XIV^{e} siècle. O. Lottin, O.S.B. (*ibid.*).

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Stand und Aufgaben der Damaskenos-Forschung. J. M. Hoeck, O.S.B. (*Orientalia Christiana periodica*, Vol. XVII, No. 1-2, 1951).

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Moralistes de Russie. S. Tyszkiewicz, S.J. (*ibid.*).

De SS. Cyrilli et Methodii amicitia dubia cum Photio. F. Grivec (*ibid.*).

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The Icons before Iconoclasm. Norman H. Baynes (*Harvard Theol. Rev.* Apr.).

La marine de Byzance du VIII^{e} au XI^{e} siècle. L. Bréhier (*Byzantion*, Tome XX, 1950).

Byzantium, the West and the Origin of the First Crusade. P. Charanis (*ibid.*).

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The Historical Significance of the Translation of St. Lazaros from Kypros to Byzantion. R. H. Dolley (*ibid.*).

L'influence des Goths à Salone. E. Dyggve (*ibid.*).

Les rapports de Khosran II, roi des rois sassanide, avec l'empereur Maurice. P. Goubert (*ibid.*).

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The Seigneury of Beirut in the Twelfth Century and the Brisebarre Family of Beirut-Blanchegarde. M. E. Nickerson (*ibid.*).

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Léon Bardalès et les juges généraux ou la corruption des incorruptibles. I. Sevcenko (*ibid.*).

Saint Grégoire, patron de Bosnie. A. Soloviev (*ibid.*).

La double logos du monastère de Sucevitã. L. H. Grondijs (*ibid.*).

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Le esplorazioni nella basilica di S. Lorenzo nell'Agro Verano. W. Frankl, E. Josi, R. Krautheimer (*Revista di archeologia cristiana*, Vol. XXVI, Nos. 1-4, 1950).

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"Coemeterium Cyriacae" o "Coemeterium S. Laurentii?" P. Guidi (*ibid.*).

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Arcosolio con pitture recentemente ritrovato nel cimitero dei Santi Marco e Marcelliano a Roma. L. de Bruyne (*ibid.*).

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Art in St. Thomas. Anthony Nemitz (*New Scholasticism*, July).

Aristotelian Demonstration. Edward Helbig, Jr. (*ibid.*).

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Capuchin Legislation—1575-1608. Isidore Mausolf (*Round Table of Franciscan Research*, July).

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The Papal Instruction "About the Oecumenical Movement" through Greek Eyes. J. Gill, S.J. (*ibid.*).

EUROPEAN

France's Past Lives in Languedoc. Walter Meayers Edwards (*Nat'l Geographic Mag.*, July).

Raoul de Caen. Historien et écrivain. H. Glaesener (*Revue d'histoire ecclésiastique*. Vol. XLVI, Nos. 1-2, 1957).

L'église et la constitution belge en 1864. A. Simon (*ibid.*).

Quand Robert II confia-t-il St-Bertin à Cluny? J. M. de Smet (*ibid.*).

Montaigne et Maldonat. Clément Sclafert (*Bulletin de littérature ecclésiastique*, Apr.).

La France et Malte au XVIII^e siècle. Jacques Godechot (*Revue historique*, July).

Martín de Braga. En el XIV centenario de su advenimiento a la Península (550-1950). José Madoz (*Estudios eclesiásticos*, Apr.).

La Hermandad de los Trece del convento de San Francisco de Cadiz. Hipolito Sancho (*Archivo ibero-americano*, Jan.).

España cuna del viacrucis? Cesareo Gil Atrio, O.D. (*ibid.*).

El "Thesaurus pauperum" de Juan de Patrana. Un manuscrit catalán. José M. Casas Homs (*Analecta sacra Tarraconensia,* July).

La catedral de Barcelona en la monarquía austríaca. Rafael Oliver Bertrand (*ibid.*).

Dos parientes maternos de Balmes. José M. Coll, O.P. (*ibid.*).

Los hallazgos en la Catedral de Toledo y la corona real castellana. Herman J. Hüffer (*Clavileño,* Jan.).

Místicos ibéricos, el beato Ramón Lull y San Juan de la Cruz. Jean Henry Probst (*Estudios Franciscanos,* May).

La venerable orden tercera de Becerril de Campos (Palencia). Celestino Ibáñez, O.F.M. (*Archivo ibero-americano,* Apr.).

La capilla de musica del monasterio de El Escorial. Samuel Rubio, O.S.A. (*La Ciudad de Dios,* Jan.).

Friedrich Naumann: A Mirror of Wilhelmian Germany. William O. Shanahan (*Rev. of Politics,* July).

The Turning Point in French Politics: 1947. J. B. Duroselle (*ibid.*).

On Soviet Philosophy. I. M. Bochenski, O.P. (*ibid.*).

Giovanni Casimiro di Polonia. Tra la porpora e la corona. G. Castellani, S.I. (*La civiltà cattolica,* July).

Titoism: An Evaluation. Josef Korbel (*Jrn. of Central European Affairs,* Jan.).

The Case of an Eastern European Intelligentsia. Alexander Hertz (*ibid.*).

The Hungarian Revolution of 1919 and the Reorganization of the Comintern in 1920. David T. Cattell (*ibid.*).

Trotzky of the Nazi Party. Alfred Werner (*ibid.*).

The Nationalization of Rumanian Industry. P. B. Steanu (*ibid.*).

Panslavism and the Western Slavs. S. Harrison Thomson (*ibid.*).

Heinrich von Srbik (1878-1951). Friedrich Engel-Janosi (*ibid.*).

Religion and Nationality as Political Factors in Eastern Europe. Vladimir de Korostovetz (*Ukrainian Quart.,* Spring, 1951).

The Ukrainian Medieval Paintings on Polish Soil. Damian Horniatkevych (*ibid.*).

BRITISH EMPIRE

A Bibliography of Critical Arthurian Literature for the Year 1950. John J. Parry (*Modern Lang. Quart.,* June).

The Franks and the English in the Ninth Century: Some Common Historical Interests. J. M. Wallace-Hadrill (*History,* Oct., 1950).

The Censorship of the Press during the Reign of Charles II. J. Walker (*ibid.*).

The Second Anglo-German Conference of History Teachers (Brunswick, July, 1950): The First Results. G. T. Hankin and E. H. Dance (*ibid.*).

Historical Revision No. CXVI: The Birth of Edward of Caernarvon and the Beginnings of Caernarvon Castle. A. J. Taylor (*ibid.*).

The Money Fief under the English Kings, 1066-1485. Bryce D. Lyon (*English Histor. Rev.,* Apr.).

Queen Elizabeth and the Portugal Expedition of 1589. R. B. Wernham (*ibid.*).

Bishop Sutton and His Archives: A Study in the Keeping of Records in the Thirteenth Century. Rosalind Hill (*Jrn. of Ecclesiastical Hist.,* Jan.).

Archbishop Melton, His Neighbours, and His Kinsmen, 1317-1340. L. H. Butler (*ibid.*).

Tract Ninety. R. D. Middleton (*ibid.*).

The Political Programme of Thomas Cromwell. L. Stone (*Bull. of the Institute of Histor. Research,* May).

The Foundation of the College of St. Omers. Leo Hicks, S.I. (*Archivum historicum Societatis Iesu*, Jan.-Dec., 1950).

Trade Interests of XVIII Century British Travel Writers. Herman J. Muller (*Mid-America*, July).

Alexis de Toqueville on England. Ada Zemach (*Rev. of Politics*, July).

Lingard at Hornby. J. H. Crehan, S.J. (*Clergy Rev.*, May).

John Lingard and Ushaw. Gerard Culkin (*ibid.*, June).

Lingard and Cardinal Wiseman. Denis Gwynn (*ibid.*).

1300 Years after St. Aidan. Charles A. Bolton (*ibid.*, July).

The Problem of Reunion in England. Columba Cary-Elwes, O.S.B. (*Unitas*, Apr.).

Our Lady in the Thought and Life of Newman. David Lathoud, A.A. (*ibid.*).

William Turnbull, Bishop of Glasgow. John Durkan (*Innes Review*, June).

The Plenary Synod of Thurles. John Ahern (*Irish Eccles Rec.*, May).

Our Ancient Ruined Churches. P. Canon Power (*ibid.*).

The Venerable Bede. Joyce M. Winmill (*ibid.*).

The Conclave of 1903 and the Austrian Veto. W. J. Hegarty (*ibid.*, June).

The Luxeuil Congress in Honor of St. Columbanus. James O'Carroll (*ibid.*).

AMERICAN

Bibliography of United States Church History, 1950. E. R. Vollmer (*Histor. Bull.*, May).

Changing Perspectives in Local History. Richard H. Shryock (*Wisconsin Mag. of Hist.*, Spring).

The Documentary Basis for LaSalle's Supposed Discovery of the Ohio River. Frances Krauskopf (*Indiana Mag. of Hist.*, June).

Cadillac and the Founding of Detroit. M. Mansfield Stimson (*Michigan Hist.*, June).

"Detroit in Cadillac's Time": A Painting by Robert Hopkin. Elleine H. Stones (*ibid.*).

John Barlow in the French Revolution. Robert F. Durden (*William and Mary Quart.*, July).

Dr. Charles Carroll—Land Speculator, 1730-1755. R. Bruce Harley (*Maryland Histor. Mag.*, June).

The S. P. G. and the French Huguenots in Colonial America. William A. Bultmann (*Histor. Mag. of the Protestant Episcopal Church*, June).

Orestes A. Brownson. Edward John Power (*Records of the American Catholic Histor. Soc. of Philadelphia*, June).

Battle Against Bigotry: Father Peter C. Yorke and the American Protective Association in San Francisco, 1893-1897. David Joseph Herlihy (*ibid.*).

The Conewago Historian: John T. Reily (1856-1924). Raymond J. Teller (*ibid.*).

Archbishop Heiss. B. J. Blied (*Social Justice Rev.*, July).

Bishop Verot of Savannah. Benjamin J. Blied (*Georgia Rev.*, Summer).

Presbyterians and American Freedom. Thomas C. Pears, Jr., (*Jrn. of the Presbyterian Histor. Society*, June).

Communism among Americans of Foreign Birth. Joseph S. Roucek (*Ukrainian Quart.*, Spring).

Un cadet de Gascogne: Philippe de Rigaud de Vaudreuil. Guy Fregault (*Revue d'histoire de l'Amérique française*, June).

Le gouvernement des Trois-Rivières sous le régime militaire (1760-1764). Marcel Trudel (*ibid.*).

La Canadienne pendant les troubles de 1837-1838. Marcelle Reeves-Morache (*ibid.*).

The Great Baldacchin of St. Peter's in Rome and the Little Baldacchin in Neuville, P. Q. Alan Gowans (*Culture*, June).

Quivira, A Legendary City of the Northwest Coast. Verne Bright (*Oregon Histor. Quart.*, June).

The Conference of Guayaquil. Gerhard Masur (*Hispanic American Histor. Rev.*, May).

The *Encomienda* in Paraguay. Elman R. Service (*ibid.*).

Cristóbal de Oñate. Agapito Rey (*New Mexico Histor. Rev.*, July).

El teatro Franciscano en Méjico, durante el siglo XVI. Manuel R. Pazos, O.F.M. (*Archivo ibero-americano*, Apr.).

Nicolò Mascardi Missionario gesuita esploratore del Cile e delia Patagonia (1624-1674). Giuseppe Rosso (*Archivum historicum Societatis Iesu*, Jan.-Dec., 1950).

L'opera dei gesuiti nel Brasile e il contributo italiano nella *historia* del P. Serafim Leite. M. Batllori, S.I. (*La civiltà cattolica*, July).

São Paulo and the Republican Movement in Brazil. Thomas W. Palmer, Jr. (*The Americas*, July).

Some Backgrounds of Latin-American Education. Muna Lee (*ibid.*).

American Civilization Abroad: Fifty Years in Puerto Rico. Guy S. Métraux (*ibid.*).

O protestantismo brasileiro. Estudo de eclesiologia e de história social. Emile G. Léonard (*Revista de historia*, Jan.).

The Religion of Bolívar. Jerome V. Jacobsen (*Mid-America*, July).

Bolívar y la encíclica de Pío VII sobre la independencia hispano-americana. Pedro de Leturia, S.I. (*Revista de historia de America*, June, 1950).

La Batalla de Bentham en Colombia. Armando Rojas (*ibid.*).

Una insurrección de negros en los días de la colonia. Héctor García Chuecos (*ibid.*).

Valoración de San Martín. Ricardo Levene (*ibid.*, Dec.).

San Martín en la historiografía peruana. José A. de la Puente Candamo (*ibid.*).

Diplomacia sanmartiniana. Iso Brante Schweide (*ibid.*).

El clero y la independencia—factores económico e ideológico. José Bravo Ugarte (*Abside*, Apr.).

El problema del reconocimiento de la independencia americana. Enrique de Gandía (*Universidad pontificia Bolivariana*, Sept., 1950).

BOOKS RECEIVED

Arintero, John G., O.P., *The Mystical Evolution in the Development and Vitality of the Church.* (St. Louis: B. Herder Book Co. 1951. Pp. iv, 518. $6.00.) This is Volume II of the work of Father Arintero which has been translated by Jordan Aumann, O.P., of the Dominican House of Studies at River Forest, Illinois.

Azpiazu, Joaquin, S.J. *The Corporative State.* (St. Louis: B. Herder Book Co. 1951. Pp. viii, 263. $4.00.) This work has been translated in the main by William Bresnahan, O.S.B., of Conception Abbey and Professor Charles L. Scanlon of State Teachers College at Nacogdoches, Texas. The book discusses its subject, under a three-fold heading of corporative society, corporative economy, and the corporative state.

Biographic Register of the Department of State, April 1, 1951. (Washington: U. S. Government Printing Office. 1951. Pp. xii, 488. $2.25.)

Blum, John Morton. *Joe Tumulty and the Wilson Era.* (Boston: Houghton Mifflin Co. 1951. Pp. xi, 337. $4.00.)

Boardman, Thayer M. *Records of the Retraining and Reemployment Administration.* (Washington: National Archives. 1951. Pp. v, 17.)

Bolton, Herbert E. *Pageant in the Wilderness. The Story of the Escalante Expedition to the Interior Basin, 1776, Including the Diary and Itinerary of Father Escalante Translated and Annotated.* (Salt Lake City: Utah State Historical Society. 1951. Pp. 265. $5.50.)

Bowman, Francis J. *A Handbook of Historians and History Writing.* (Dubuque: Wm. C. Brown Co. 1951. Pp. v, 110. $2.50.)

Boyd, Julian P. (Ed.). *The Papers of Thomas Jefferson.* Vol. IV. *October 1780 to February 1781.* (Princeton: Princeton University Press. 1951. Pp. xxxviii, 702. $10.00.)

Burn, W. L. *The British West Indies.* (New York: Longmans, Green and Co. Inc.; London: Hutchinson's University Library. 1951. Pp. 196. Trade $2.00; text $1.60.) A new addition to the Hutchinson Series by the professor of modern history in King's College, University of Durham.

Burnham, Eleanor Waring. *Rome: Then and Now.* (New York: Vantage Press, Inc. 1951. Pp. 228. $3.50.) Mrs. Burnham, the author of several books and plays, here has written a charming, rather sentimental version of Rome in the early twentieth century.

Bury, J. B. *A History of Greece to the Death of Alexander the Great.* Third edition revised by Russell Meigge, Fellow of Balliol College, Oxford. (London: Macmillan Co. 1951. Pp. xxv, 925. 3/.) This third edition of the work which appeared originally in 1900 takes cognizance of the excavations and recent researches which have come to light since the second edition in 1913.

Butterfield, L. H. (Ed.). *Letters of Benjamin Rush.* Vol. I. *1761-1792;* Vol. II. *1793-1813.* (Princeton: Princeton University Press for the American Philosophical Society. 1951. Pp. lxxxvii, 1295. $15.00 set.)

Carter, Clarence Edwin (Ed.). *The Territorial Papers of the United States.* Vol. XV. *The Territory of Louisiana-Missouri, 1815-1821.* (Washington: U. S. Government Printing Office. 1951. Pp. v, 834. $5.00.).

Coleman, R. V. *Liberty and Property. The Story of the Fabulous Century in Which the United States Was Born:1664-1765.* (New York: Charles Scribner's Sons. 1951. Pp. xiii, 606. $5.00.).

Colton, Joel. *Compulsory Labor Arbitration in France, 1936-1939.* (New York: King's Crown Press. 1951. Pp. x, 220. $3.25.) Mr. Colton of Duke University here studies the compulsory labor arbitration during the government of Léon Blum's Popular Front. It was originally a Ph.D. dissertation done at Columbia University.

Connors, Edward M. *Church-State Relationships in Education in the State of New York.* (Washington: The Catholic University of America Press. 1951. Pp. xviii, 187. $2.25.)

Crovenna, Theo. R. (Ed.). *Materiales para el estudio de la clase media en la America latina.* Vol. VI. *La clase media en Colómbia, Ecuador y la República Domínica.* (Washington: Union Panamericana. 1951. Pp. xvi, 98. 30 centavos.)

Darrah, William Culp. *Powell of the Colorado.* (Princeton: Princeton University Press. 1951. Pp. xvi, 426. $6.00.) This is the story of Major John Wesley Powell who organized and led two expeditions down the Colorado to chart its course and collect scientific data.

Davies, E. T. *Episcopacy and the Royal Supremacy in the Church of England in the XVI Century.* (Oxford: Basil Blackwell. 1950. Pp. vi, 137. 10/6.)

Dickinson, J. C. *The Origins of the Austin Canons and Their Introduction into England.* (London: S.P.C.K. 1950 and New York: Macmillan Co. 1951. Pp. vi, 308. $4.00.)

Drucker, Philip. *The Northern and Central Nootkan Tribes.* (Washington: U. S. Government Printing Office. 1951. Pp. ix, 480. $1.50.)

Drummond, Andrew Landale. *The Story of American Protestantism.* (Boston: Beacon Press. 1951. Pp. xii, 418. $6.00.)

Duckett, Eleanor Shipley. *Alcuin, Friend of Charlemagne: His World and His Work.* (New York: Macmillan Co. 1951. Pp. xii, 337. $5.00.)

Ellis, L. Ethan. *A Short History of American Diplomacy.* (New York: Harper & Bros. 1951. Pp. x, 604. $5.00.) A new textbook in American diplomatic history by a professor of history at Rutgers University.

Enciclopedia cattolica. Vols. I-VI. (Vatican City: Enciclopedia Cattolica. 1951. Pp. xxxi, 2015; xxiv, 2015; xxvii, 2015; xxvii, 2015; xxvii, 2015; xxvii, 2015.)

Evans, Luther Harris. *Annual Report of the Librarian of Congress for the Fiscal Year Ending June 30, 1950.* (Washington: U. S. Government Printing Office. 1951. Pp. 277.)

Forest, Aimé, F. Van Steenberghen and M. de Gandillac. *Le mouvement doctrinal du IX^e^ au XIV^e^ siècle. Histoire de l'église,* tome XIII. (Paris: Bloud & Gay, Ed. 1951. Pp. 480. 1,200 Fr.)

Gannon, David, S.A. *Father Paul of Graymoor.* (New York: Macmillan Co. 1951. Pp. x, 372. $4.00.)

Gewirth, Alan. *Marsilius of Padua. The Defender of Peace.* Vol. I. *Marsilius of Padua and Medieval Political Philosophy.* (New York: Columbia University Press. 1951. Pp. xvi, 342.)

Hanke, Lewis. *Las Casas, historiador. Estudio preliminar a la historia de las Indias.* (Mexico: Fondo de Cultura Económica. 1951. Pp. lxxxvi.)

Hayek, F. A. *John Stuart Mill and Harriet Taylor. Their Correspondence and Subsequent Marriage.* (Chicago: University of Chicago Press. 1951. Pp. 320. $4.50.) Professor Hayek of the University of Chicago, author of *The Road to Serfdom,* here provides an introduction to the Mill-Taylor letters with an historical and biographical background to the correspondence. The story runs in time from 1830 to 1858.

Hazard, Harry W. (Comp.) *Atlas of Islamic History.* (Princeton: Princeton University Press. 1951. Pp. 49. $4.00.) Princeton University Press continues to turn out its scholarly and very useful items on the Orient and Near East. The maps in this atlas were executed by H. Lester Cooke, Jr. and J. McA. Smiley and run in time from the seventh century to the present. The *Atlas* is Volume 12 of the Princeton Oriental Studies of which Philip K. Hitti is general editor. It has a conversion table of Islamic and Christian dates and a good index of place names.

Hill, Roscoe R. *American Missions in European Archives.* (Mexico: Comisión de Historia del Instituto Panamericano de Geografía e Historia. 1951. Pp. 138. $5.00.)

Homan, Helen Walker. *Letters to the Martyrs.* (New York: David McKay Co., Inc. 1951. Pp. xii, 236. $3.00.) Miss Homan here follows her *By Post to the Apostles* and *Letters to St. Francis and His Friars* with eight letters addressed to various saints concerning the lives of other holy persons who had similar experiences, e.g., to St. Stephen concerning Archbishop Stepinac and to St. Ignatius of Antioch concerning Cardinal Mindszenty. There is a bibliography of two pages but no index.

Kelsey, Vera. *Red River Runs North!* (New York: Harper & Bros. 1951. Pp. xviii, 297. $3.75.)

Kiddle, Margaret. *Caroline Chisholm.* (Melbourne: at the University Press. 1950. Pp. 295. 21/-.)

Kubler, George and Charles Gibson. *The Tovar Calendar. Memoirs of the Connecticut Academy of Arts and Sciences.* Vol. XI. (New Haven: Connecticut Academy of Arts and Sciences. 1951. Pp. 82. $6.00.)

Laros, Matthias. *Die drei verlorenen Söhne-und wir heute?* (Frankfurt: Verlag Josef Knecht. 1951. Pp. xiv, 114. DM 4.20.)

Leo, Federico. *Literatura Romana.* Translated by P. U. Gonzalez de la Calle. (Bogotá: Instituto Caro y Cuervo. 1950. Pp. ix, 292.)

Lissitzyn, Oliver J. *The International Court of Justice.* (New York: Carnegie Endowment for International Peace. 1951. Pp. xvi, 118. $1.75.) This slender volume by a member of the Department of Public Law and Government at Columbia University is No. 6 in the Carnegie's United Nations Studies. The sub-title states the emphasis of the book: "Its Role in the Maintenance of International Peace and Security." A foreword has been contributed by H. Lauterpacht of Trinity College, Cambridge.

List of File Microcopies of the National Archives, 1950. (Washington: National Archives. 1950. Pp. v, 67.)

Marguerite, Sister M., S.N.D. *On the Road to Reading.* Two Vols. (Boston: Ginn and Co. 1951. Pp. 64; 116. $0.64; $0.96.)

Micek, Adam A. *The Apologetics of Martin John Spalding.* (Washington: The Catholic University of America Press. 1951. Pp. xvii, 130. $1.50.) This dissertation for the S.T.D. degree done by Father Micek of St. John's Home Missions Seminary, Little Rock, Arkansas, uses the published writings of Archbishop Spalding and supplementary secondary works to analyze the prelate's contribution to American Catholic apologetics.

Morison, Samuel Eliot. *History of United States Naval Operations in World War II.* Vol. I. *The Battle of the Atlantic, 1939-1943.* Vol. III. *The Rising Sun in the Pacific, 1931-April 1942.* Vol. IV. *Coral Sea, Midway and Submarine Action, May 1942-August 1942.* Vol. V. *The Struggle for Guadalcanal, August 1942-February 1943.* (Boston: Little, Brown and Co. 1951. Pp. lxiv, 432; xxviii, 411; xxiii, 307, map; xxii, 375, map. $6.00 each.)

O'Callaghan, Sheila M. *Cinderella of Europe. Spain Explained.* (New York: Philosophical Library. 1951. Pp. 199. $3.75.)

Pange, Jean de. *Le roi très chrétien.* (Paris: Librairie Arthème Fayard. 1949. Pp. 448.)

Paré, George. *The Catholic Church in Detroit: 1701-1888.* (Detroit: Gabriel Richard Press. 1951. Pp. xv, 717.)

Pierson, Donald, *et al. Cruz das Almas: A Brazilian Village.* (Washington: U. S. Government Printing Office. 1951. Pp. x, 226, 20 plates. $1.50.)

Robertson, D.B. *The Religious Foundations of Leveller Democracy.* (New York: King's Crown Press. 1951. Pp. x, 175. $2.75.)

Schutz, John A. *Thomas Pownall, British Defender of American Liberty. A Study of Anglo-American Relations in the Eighteenth Century.* (Glendale, California: Arthur H. Clark Co. 1951. Pp. 340. $10.00.) Mr. Schutz of the

California Institute of Technology presents here the scholarly biography of a little known Britisher who played an important part in helping to interpret America to his own country. The work has been done in good measure from the Pownall Papers and the splendid paper and general excellence which one associates with the books of the Clark Company are present here.

Smith, Vincent E. *Footnotes for the Atom.* (Milwaukee: Bruce Publishing Co. 1951. Pp. ix, 208. $3.50.) This new volume by the eminent philosopher of the University of Notre Dame analyzes the importance of atomic energy, its problems and future.

Steck, Francis Borgia, O.F.M. (Trans.). *Motolinia's History of the Indians of New Spain.* (Washington: Academy of American Franciscan History. 1951. Pp. xvii, 358. $6.50.)

Summers, Natalia (Comp.). *List of Documents Relating to Special Agents of the Department of State, 1789-1907.* (Washington: National Archives. 1951. Pp. xi, 229.)

Synopsis historiae Societatis Jesu. (Louvain: Typis ad Sancti Alphonsi. 1950. Pp. vi, 820.) In eight parts this volume gives a very thorough statistical coverage of the history of the Society of Jesus from its foundation to 1940 with sections devoted to the various generals, major superiors and officials, provinces, saints, *beati* and *venerabiles,* and the principal works of mercy, apologetics, missions, schools, etc., of the society. There are four indices according to provinces, persons, geography, and things. The volume will be an immense help as a reference work to students working in any subject that touches the Jesuit Order.

Thiele, Edwin R. *The Mysterious Numbers of the Hebrew Kings. A Reconstruction of the Chronology of the Kingdoms of Israel and Judah.* (Chicago: University of Chicago Press. 1951. Pp. xix, 298. $6.00.) Professor Thiele of Emmanuel Missionary College, Berrien Springs, Michigan, has worked out here from Old Testament data the basic chronological principles employed by the Hebrew scribes. An introduction to the volume has been supplied by Professor William A. Irwin of the University of Chicago.

Third Report of the Archivist, 1949-1951. Collection of West Virginia History. (Morgantown: West Virginia University. 1951. Pp. 27.)

White, Helen C. *The Tudor Books of Private Devotion.* (Madison: University of Wisconsin Press. 1951. Pp. 284. $4.75.)

Williams, George H. *The Norman Anonymous of 1100 A.D.* Harvard Theological Studies Vol. XVIII. (Cambridge: Harvard University Press; London: Geoffrey Cumberlege, Oxford University Press. 1951. Pp. xiii, 236. $2.50.)

Wood, Richard G. (Comp.). *Records of the Selective Service System, 1940-47.* (Washington: National Archives. 1951. Pp. v, 53.)

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